THE TESTAMENT OF THE Twelve Patriarchs, The Sons of JACOB.

Translated out of *Greek* into *Latin* by *Rob. Groſthead*, ſometime Biſhop of *Lincoln*: and out of his *Copy* into French and Dutch by others, and now Engliſhed.

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To the Christian Reader.

ALbeit these our happy daies, in some respects, good Christian, have and enjoy divers and sundry works tending to the subversion of *Belial*, and the erection of godlinesse: Yet considering, that as earthly, so we spirituall soludiers, seldome run to the watch without allarme; I thought it convenient to call upon you with this grave and godlie book, of long time hid in Hebrew, now come to light in English. The malice of the Jewish people in concealing it, by reason of Christ the righteous, so often prefigured, was intolerable; but the singular providence of God in preserving it, unspeakable; and now at last though chargeable, yet fruitfull is the expressing, and printing in our naturall language of this so worthy, so golden a writ: being of it self, without the accessarie painting of eloquent speech, a Mirrour for Princes, a Preacher for all Christians, a beautiful glasse for women, for children, servants, and such like; a wise, plausible, and most readie Schoolmaster, for to apply to every

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rie particular estate his peculiar propertie. Art thou a Prince, a Magistrate, a Ruler, let *Juda* rule thee; If thou thinkest upon manlie courage; he teacheth valiantnesse: if thou seek to govern aright, he willeth thee to flie tyranny; if thou thirst after manners of life, he foundeth it out, that vain-glory fornication, and discord, blemish, weaken, and at length utterly consume nobility. Let me proceed farther and aske a question: Art thou a Bishop, a Minister, a Preacher of Christs birth, life, and death? behold *Levi* as a Lanterne. Thou canst teach thy self, but he can teach thee better: thou speakest to others, hearken to him that talketh to thee; of thy office, how holy it is, how honourable, the contemners thereof how miserable; by whom begun, continued, and confirmed: of thy state of life, what, & how it should be, *Nunquam sine Sale, sine Sole:* to be short of thy blessednesse, if thou art godly, wise, & learned: of thine and their plagues where thou livest, if wicked and ignorant. What should I say more? Look upon *Jacob*, O you Parents, peruse the 12 godly Fathers in time and order: learn of him and his, to pray to God in Christ his name for your chil-

Levi.

Jacob.

children, have regard to their Instruction the want of the former, your children shal misse: the neglect of the latter, you your selves shall bewail. For the hearty prayer of a Father to the Almighty for his children, is a right singular benefit: but he that for fooliſh pity giveth them the bridle, is before God accounted a guilty partaker of their sinfull race. View this book therefore, hearken how to teach your selves and your children. You have already handled a sick mans Salve, enjoy now at length a Sick mans tongue, to instruct them when you leave them, and what to leave them when you die: else their end will be lamentation, but yours lamentable misery. And come you hither you children of the earth; read, see and say, that old Father *Ruben* with his good brethren, readily and rightly described the blessed path of righteousnesse, and the forlorn way of *Belial*, the one to flye, the other to follow. Wilt thou begin with the eldest? for that old age seemeth wisest? stop not then the ears of thy heart & body to so wise & sweet a charmer O the number, O the ugliſome portraiture of those deadly spirits, that he hath so orderly numbred, and cunningly coloured!

Lechery.	}	*Pride.*
Envy.		*Vaine glory.*
Gluttony,		*Unrighteousnesse,*
Bravery,		*Wilful ignorance.*

All these, as they seem, are indeed pernitious: but the former is most detestable, the end whereof is consumption of this earthlie body, and destruction of the soul Which welspring & puddle of evil, if thou wilt have dryed up, cease from drunkenes: if not fee it, have not a narrow and greedy eye upon a beautifull face: if not drink, yet stop thy mouth from busie questions with women: to conclude, if not therein beducked and drowned, use labour, tame youthfulnesse. *For in this I overshooting my self* (saith *Ruben* to his Children) *defiled my Fathers bed. Therefore looke not upon the beauty of Women. Muse not upon their doings, but keep your selves occupied either in Learning, or some work; charge your wives and daughters that they trim not their heads: will them to chasten their looks; for every woman that deals deceitfully in those things, is reserved to the punishment of the world to come.* Which trade of

of life to eschew, seeing it is difficult, without the fulfilling of the law, and the law partly consisteth in mutuall love; strive with *Simeon* the second brother, to avoid strife, which blindeth the mind, pineth the bodie, provoketh murder. The remedie whereof, is both forgiving and forgetting. Take to thee *Josephs* cheerfull countenance, a perfect platform of a quiet mind: yet set before thine eies *Simeons* withered hand, a right plague for such a sin. All which disquietnesse and mischief safely to set a side, let not *Juda* be set apart. Gather by him experience, that for a man to glory in his own works is sinfull, & he which upbraideth another mans vice, standeth slipperie. *Juda* choaked *Ruben* his eldest brother with his fornication: mark who sinned immediatly but envious and railing *Juda*? Did he not offend after the flesh in the Canaanites house? did he not take a wife without content of his Parents? two great sins, and alas in these our dayes too much used; yet punished, the one with want, or at least small joy of children, saith Father *Juda* the Patriarch; but the other with intolerable danger of body and soul, saith S. *Paul*. Wherefore abstaine

Simeon.

Juda.

ſtrain from wine, abhor drunkenneſſe: for ſuch a one ſlandereth not, rehearſeth not another mans ſins, breedeth no ſedition, but embraceth love and charity in a ſingle heart: as good Father *Iſachar*, who never railed, nor was hurtfull and ſpiteful to his neighbour, never ate his meat alone, but gave part to the poore; never removed the bounds and marks of other mens ground, but loved all men as his naturall children. O that as we read this, ſo we might expreſſe the ſame in life and converſation. Mercy and love is a precious Jewell, the maintainers whereof being jointly connexed proſper; once diſſevered, come to naught. For the waters (ſaith *Zabulon*) waſh away the ſand, when the ſtones and timber are diſſolved: whoſe mercy and ſingular compaſſion was rewarded ſingularly. Siſt his teſtament, reſemble his rare charity, in cloathing the naked and feeding the hungry, known and unknown, as well ſtrangers as his countrimen. Let not the ſpirit of *Dan* poſſeſſe your mind. Suffer not the wrath of *Gad* to ſettle in your heart, for ſuch work with 3 ſore inſtruments, bitter ſpeech, treachery, and violent hands, yeilding fruit not much

Iſachar.

Zabulon.

Dan.
Gad.

much unlike, as you may read, as you may see. Wilt thou be taught the ready path to that that thou doſt ſeek? Two wayes there be (ſaith *Aſer*) Vice the one; the other, Vertue. *Neptalims* race. Embrace the latter, eſchew the former. But he that walketh in them both, blindeth men, deceiveth himſelf, and mocketh GOD, whoſe double faced dealing ſhall be double puniſhed. Such are the coveteous, ſuch are they that are merciſull in evilneſſe, ſuch are they, ſaith *Aſer*, that faſt from meats, but not from fornication. Have therfore a ſimple heart, with righteous *Joſeph*, the bleſſed of the Lord, that right figure of Jeſus Chriſt: for hatred he ſhewed love: being curſed he bleſſed: being ſhot through he did not ſo much as bend his bow: albeit his brethren would have ſlain him, albeit they caſt him into a Well, though they ſold him as a bond-ſlave, and that to ſtrangers, and ſuch as hated ſheapheards to the death, of whom he was whipped and tormented, yet he, when they ſtood in fear, gave them comfort: when they were well-nigh famiſhed, gave them food: when by his authority he might deſtroy, he by his Anthority did

Aſer. *Neptalim.* *Joſeph.*

did preserve; being their Lord, using them as his betters: being their brother accepting them as his children, their unkindnesse not spoken of, their conspiracies forgotten, their cruell dealing most lovinglie, most mercifullie forgiven. You have heard his love towards his neighbour, hearken his obedience toward God: when he was miserablie afflicted, did he rage and swel? when he was made a bondslave of a free mans sonne, did he cry out on Heaven? being utterly forsaken, did he impatiently accuse Gods justice? no, *Expectans expectavit Dominum*: And at the last, the Lord which hid his face did shew his countenance; of a caitife, in respect, making him free; of a freeman, wealthie; of a wealthie subject, an honourable personage, Lord President of *Pharo's* land: whom the Egyptians being alive loved: being dead, loved: being rotten, loved: whom living, neither wealth nor woe could make to swel: neither promise or threats of the Egyptian strumpet could make slide: and therefore being dead, neither world, devil, nor mans policie could make forgotten. O that our mortal race might thus begin, thus persevere, might thus

thus, thus O Lord, moſt happilie finiſh. The ſpirit is willing, but the fleſh is weak. Learn therefore of *Benjamin* to enflame thy heart, that thou maieſt he readie both in bodie and ſoul. Let us, ſaith *Eccleſiaſt.* *commend* (and ſo ſay I, let us behold) *the noble famous men, and the generation of our fore-elders. For many glorious Acts hath the Lord done in them, and ſhewed his great power ever ſince the beginning.* Upon the conſideration whereof, and eſpecialie for that I would have nothing wanting in this book that might ſerve thy contentation, I thought it as wel pertinent to deal with the righteous Father, as with the godlie Children. For to ſhadow a face onlie without a bodie, hath his deſerved commendation: but who ſo painteth a leg without a body, or a bodie without a head, it ſhall not be amiſſe, as I ſuppoſe, as wel to tearm him a fooliſh painter, as to judg the thing undiſcreetly painted: wherfore as wel to ſee the head as the leg, and to hear the father as the children, I have faithfullie darwn out of Scripture (and not according to my fancie faſhioned) the death and teſtament of *Jacob*, that bleſſed and right happie father, added to this ancient

Benjamin. Eccleſ 14.

monumens

monument of the Children. Therefore, to recompense my pains, read them, but read them diligently; neither read only, but be content to follow. For the imitation of good and godly men, is the direct way and course to godlinesse: So may we account of *Jacobs* blessing: So may we throughly challenge to be his children: Children I mean, not by flesh, but spirit. The Lord which made Heaven and earth, the Lord which gave his sonne to shed his heart-blood for us, God which disposeth all things to his pleasure, preserve our King, increase our faith, and make us thankfull for his benefits, *Amen.*

Richard Day.

The Teſtament of *Iacob*, made at his death, t
his twelve ſons, the Patriarchs, concerning wh
ſhould betide them in the laſt daies: gathered out
Geneſis 48. 49. and added unto
this book.

Come hearken my Sonnes, two things I give,
my bleſsing, and my ban:
The firſt to them that godly live,
the laſt, to wicked man.

Th

THE TESTAMENT OF JACOB.

IAcob the ſonne of Iſaac, borꝛn of Rebecca in the yeaꝛ of the Woꝛld 2108. his Fatheꝛ being threeſcoꝛe yeaꝛs of age, was a peꝛfect man and ꝛighteous, dwelling in Tents; not giben to pleaſure and huntiug, as his elder Bꝛother, elder by nature, not by gꝛace. Foꝛ the elder ſhall ſeꝛve the younger, ſaith the Loꝛd, Why? not foꝛ that Jacob had ſo deſeꝛbed, but GOD had ſo appointed. Wheꝛefoꝛe when he thus by the determinate will of God, and heabenly diſpoſition, which oꝛdereth all things whatſoeber, had got his Bꝛothers birth-ꝛight, and his Fathers bleſſing, his parents conſidering that the ſlippery dapes of carnall copulation did appꝛoach, and warily fearing his Bꝛother Eſau, foꝛ that he conceibed murder in his heart, e inſtituted a birth-day foꝛ his debiliſh purpoſe, ſent him from Berſaba

Gen. 23. Simple for innocence

Jacob beloved, not of merit. Rom. 9. but of grace.

Gen. 25. Gen. 26. Gen. 27

saba to Mesopotamia to Laban his mothers brother, there honestly to take a wife, and quietly to live. For matrimony, without consent of Parents, and due consideration of either party contracted, as it breedeth their disquietness, so it provoketh Gods displeasure. Jacob therefore, after long trabell, being placed with his Uncle Laban, and serving him fourteene years in labour and pain (albeit he was the Childe of promise, the Blessed of the Lord, borne of a Free woman, and that which is more, his Uncles bone and flesh, and Lord of Canaan: not arguing with himself as the worldly Children of this earth, saying, Shall I which am a free and wealthy mans sonne be made a Servant? Shall I be a drudge in my kinsmans house, being sent to marry, and not to serve?) had given him by Laban to Wife for his good service (by which God blessed that little that Laban had before) his two daughters, Lea first, then Rachel, with their handmaids, Bilha, an Zilpha: of whom, according to the promise made to him in Bethel, that his seed

A caveat for marriage.

Trouble & paine are destined to the Elect.

An example for Children

A godly note for servants

Should

should be multiplyed, he begat twelve sonnes, twelve godly Fathers of the earth.

Ruben.	Dan.	*Isachar.*	
Simeon.	Neptalim.	Zabulon.	
Levi.	Gad.	Joseph.	
Juda.	Aser.	Benjamin.	

Thus he being blessed of the Lord, as well in Children as in substance, returned again to his native Country, he and his Children, there to live, and there to die. But behold the divine providence of God after three and thirty yeeres expired, he was removed from Canaan to Gosen in Ægypt, by means of his sonne Joseph, chief Steward of Pharaohs land, whom his brethren heretofore had sold. Where, when he had lived 17. yeeres, and seen his family increased exceedingly, to his great joy and comfort no doubt, especially all the other Countries about being plagued with a great famine, and he by Gods mercy not greatly feeling the same, perceiving also his troublesome pilgrimage drawing to an end, called his Sonne

Mans life is but a pilgrimage.

God alway provideth for the righteous.

Joseph unto him and said, If I have found grace in thy sight, oh put thy hand under my thigh (for in this order they toobe an oath in Jacobs time) deal mercifully with me and truly, bury me not in Egypt, but let me sleepe with my fathers: Where noting his sure faith in the promise of God made to his fathers, willed him to looke for Canaan his hoped inheritance, and not to trust in Pharaohs land. To which his request, when Joseph his lobing son obediently did condescend, Jacob taking a little more strength unto him, and sitting up, desirous also to shew forth the great goodnesse of the Lord in preserbing him and his, said: God Almighty appeared unto me at *Luz*, in the land of *Canaan*, and blessed me: saying, Behold; I will make thee fruitful, & cause thee to multiply and will make a great number of people of thee, and will give this Land unto thy seed for an everlasting possession. Thy sonnes, *Manasses* and *Ephraim*, I take as mine own, their own brethren shal be called after thy name, As I came from *Mesopotamia*, *Rachel* dyed in the land of *Canaan* and was buried by the way to *Ephrata*, the same is *Bethlehem*.

Parents ought to tell their children Gods blessings,

That is, shall be under their tribes.

Then

Then Jacob, albeit somewhat dimme for age, beholding Josephs two Sonnes, said: What are these? To whom Joseph answered: They are my Sonnes which God hath given me. O bring them to me, said Jacob, and let me blesse them: I had not thought to have seen thy face, *Joseph*, yet lo God hath shewed me thy seed.

God, in whose sight my fathers *Abraham* and *Isaac* did walke: GOD which hath fed me all my life long unto this day, and the Angell which hath delivered me from all evill, blesse these lads, and let my name be named on them, and the name of my Fathers, *Abraham* and *Isaac*, and that they may grow into a multitude in the midst of the earth.

Christ.

Counted as one of his children, not that they should pray unto him being dead, as Eckius gathered

Then as Joseph lifted his Fathers hand from Ephraim, to Manasses, the elder, Jacob said: Let it be, I know wel my sonne, he shall also be a great people, but his younger brother shal be greater; in thee let Israel blesse and say, God make thee as *Ephraim* & *Manasses*. After this he fainting said: Behold Joseph, I die, God shal be with you, & bring you again to the land of your fathers. Moreover, I give unto thee a portiō of land above thy brethren, which I con-

God hath mercy on whom he will. By faith Jacob divideth the land, as yet but hoped for.

conquered by ſword and bow of the Amorites. And come you hither alſo, O my children, that I may tell you what ſhall come on you in the laſt daies: Gather ye together, and hear ye ſons of *Jacob*, hearken unto Iſrael your Father:

Begotten in my youth.

Ruben my firſt born, my might, my ſtrength, excellent in dignity and power, unconſtant as water, thou ſhalt not excel, becauſe thou didſt defile my couch.

Levi had no tribe, & Simeon was under Juda. Jud.

Simeon and *Levi*, Brethren in evill who in your wrath ſlew a man, and in your ſelf-will digged down a Wall: Curſed be your wrath, for it was ſhameleſs, and your fierceneſſe, for it was cruell. I will divide you in *Jacob*, and ſcatter you in *Iſrael*.

Bleſſings of Juda a worthy captain. A noble Prince Chriſt.

Juda, thy hand ſhall be on the neck of thine enemies. Thy brethren ſhall ſtoope unto thee: as a Lyons whelpe ſhalt thou come up from the ſpoile: thou ſhalt couch like a Lyon, and as a Lyoneſſe; who ſhall ſtir thee up? 2. The Scepter ſhall not depart from thee, nor a law giver from between thy feet, untill *Shilob* come: all Nations ſhall ſeek after him. 3. Thou ſhalt bind thy Aſſe Fole to the Vine, and the Aſſes Colt to the beſt vine; thou ſhalt waſh thy garment in wine,

A fertile Land.

wine, and thy cloak in the bloud of grapes; thy eies shall be red with Wine; and thy teeth white with milk.

Zabulon, Thou shalt dwell by the sea side, and thou shalt be an Haven for ships: thy border shall be unto *Zidon*.

Issachar, Thou shalt be a strong Asse, couching down between two burdens: And thou shalt see that rest is good, and that the Land is pleasant, and shalt bow thy shouldier to bear, and shalt be subject unto tribute.

Dan, Thou shalt judge the people, as one of the tribes of Israel. *Dan* thou shalt be a Serpent by the way, an Adder by the path, biting the horse heels, so that his Rider shall fall backward. Then Jacob forseeing in his minde the great calamitie that should betide his posterity, comforting himself, and resting in gods promise, cryed out with heart and mind: Oh Lord, I have waited for thy salvation. Judg. 13. 14, 15. 16.

Gad, An hoast of men shall overcome thee, but thou shalt overcome at the last. Josh. 1. 21

And what shall I say to *Aser?* his bread shall be fat, and he shall have pleasures for a King. Num. 33.

Neptalim, is a hind sent for a present, Judg. 4 5.

giving goodly words.

The bleſſing of Joſeph. Encreaſe of family.

Joſeph is a flouriſhing Bough by a Well ſide, the ſmall boughs ſhall run upon the Wall. The Archers ſhot againſt him, and hated him, but his bough was made ſtrong and his Armes ſtrengthened by the hands of the Almighty God of *Joſeph*. Out of him

All things come of God.

ſhall come an Heardman, a ſtone in Iſrael, All theſe things ſhall come from my Fathers God which hath helped thee, and bleſſed thee with bleſſings of the Heaven, with bleſſings of the deep beneath, with bleſſings of the breſt and wombe. The bleſſings of (me) thy father, that *I* give thee, are ſtronger than the bleſſings that *I* had of mine elders. Untill the end of the hils of the world they ſhall be on thy head.

Benjamin ſhall ravine as a Wolf, in the morning he ſhall devoure the prey, and at night divide the ſpoil. And now when

Not for the holineſſe of the place but for memory of Gods promiſe.

I ſhall be gathered to my people, bury me with my father, in the cave that is in the field of *Ephron* the Hethite, in the cave that is in the field of *Machpelah*, which is before *Mamre*, in the land of *Canaan*, which *Abraham* bought with the Field of *Ephron* the Hethite, for a poſſeſſion to bury

burie in, where as were buried *Abraham*, *Sara* his wife, and *Isaac* with *Rebecca*: and there I buried *Lea*. The Field, and the Cave that is therein, was bought of the Children of *Heth*.

When Jacob had made an end of commanding all that he would unto his sonnes, having lived one hundred forty and seven years, he pluckes up his feet into the bed, and quickly dyed. Then Joseph falling upon his fathers face, and kissing him with teares, caused him to be embalmed by Physitians, to the space of forty dayes, and mourned for him threescore and tenne dayes. Who departing from Egypt into Canaan, with noble men of the land in Chariots, and horsemen, buried him in the place which Jacob had appointed.

A token of a good conscience.

The Teſtament of *Ruben*, made to his Children at his death, concerning the things that he had in his mind, by the ſuggeſtion of the ſpirit of fore-knowledge.

Behold, the pot, the bear, the bed,
doe note the ſtrength, the luſt,
Of Ruben *and unconſtant head,*
who therefore was accurſt.

RUBEN.

THis is the Copy of Rubens testament; concerning all the things which he gave in charge to his children before he dyed, in the 125 year of his life, Two years after the decease of Joseph, his children and childrens children came to visit him in his sickneſſe, and he said unto them.

My children, I die, and go the way of my Fathers. And seeing there his brethren, Juda, Gad, and Aser, he said unto them; Lift me up, my brethren, that I may tell you and my children the things which I have hidden in my heart, for I am henceforth drawing to my long home. Then standing up, he kiſſed them, and weeping said; harken my brethren, and you my children, give ear to the words of your father Ruben, mark what I give in charge to you. Behold I command you this day before the God of Heaven, that ye walk not in the ignorance of youthfulneſſe and fornication, wherein I overshot my self and defiled the bed of my father Jacob, for I assure you that the Lord did therefore strike me with a sore plague in my flanks Gen

Death is our long home.

Fornication plagued

a Prayer and repentance stayeth Gods wrath.
b The blessing & prayer of a father to god for his children of what benefit.
In repentance the heart is to be considered not external action.

stanks the space of 7 moneths, & I had perished if my Father b Jacob had not prayed to the Lord for mee, because he was minded to have slain me. I was thirty yeares old when I did this evil in the sight of the Lord, and seven moneths was I sick to the death: and with a free heart did I seven yeare penance before the Lord. I

The eight Instrumēt whereby man worketh, & the effect of them

drank no wine nor strong drink: no flesh came within my mouth, I tasted not any fine bread: but I mourned for my sinne, for it was great, and there shall none such be done in Israel. And now my sonnes hear me, that I may shew you what I saw concerning the seven spirits of errour in my repentance. Belial giveth seven spirits against a man, which are the well-springs of youthfull workes: and seven spirits are given man in his creation, whereby all his works are done. The first is the spirit of life, wherewith is created his being. The second is the spirit of seeing, wherewith cometh lusting. The third, the spirit of hearing, wherewith cometh learning. The 4th is the spirit of smelling, where with cometh delight, by drawing in of the

1 Life.
2 Seeing.
3 Hearing
4 Smeling

the aire, and by breathing of it out again. The fift is the spirit of speech, wherewith knowledge is made, The sixt is the spirit of tasting, whereof cometh the feeding upon things that are to be eaten and drunk, and through them is engendered strength, because the substance of strength is in meat. The seventh is the spirit of seed and generation, wherewith entereth in the lust of pleasure.

5 Speech.

6 Tasting.

7 Seed and of what property.

For this cause it is the last of creation, and the first of youth, because it is full of Ignorance, and Ignorance leadeth the younger sort as a blind body into the ditch, and as an oxe to the stall. Among all these is the eight spirit, which is of sleep, with whom is created the wasting away of Nature, and the Image of Death. With these spirits are mingled the spirits of errour. Whereof the first is the spirit of lechery, who lieth within the nature and senses of man. The second spirit of unsatiableness, lieth in the belly. The third spirit of strife, lieth in the Liver and in choler. The fourth spirit is of bravery and gallantness, that the party may seeme comely by excesse. The fifth is the spirit of Pride, which moveth a man to mind o-

8 Sleep, & of what property. Eight spirits of error, and of what property.

1 Lechery.

2 Glutony

3 Envie.

4 Bravery.

5 Pride of what property.

ber

6. Vaine glory, in what it consisteth

7. Unrighteousnesse.

ver great things, or to think well of himself. The sixt is the spirit of lying or vain gloriousnesse, in boasting a mans selfe, and in desire to file his talk concerning his own kindred and acquaintance. The seventh is the spirit of unrighteousnesse, which stirreth up the affections that a man should perform the lustfull pleasures of his heart. For unrighteousnesse worketh with all the other spirits, by taking guile unto him. Unto all these spirits is

8. Wilfull ignorance

matched the eight spirit, which is the spirit of sleepe or sluggishnesse, in errour and imagination, and so the souls of young folks perish; because their minds are darkned and hidden from the truth, and understand not the law of the Lord, neither obey the doctrine of their Fathers, as befell to me in my youth. But now my children love the truth, and that shall preserve you, Harken to your father Ruben, and let not your eyes 1. run agazing after women, neither be ye 2. alone with a woman that is marryed; neither do ye seek about 3. what women are doing. For if I had not seene Bilha bathing her selfe in a secret place, I had not fallen into that great wickednesse. But my mind ran

Discommodities of ignorance.

Ringleaders to fornicatiō.

1. a greedy eye.

2. Close company with women.

3. Busie questions.

so

so upon the naked woman till it suffered me not to sleepe till I had committed abhomination. For while my Father Jacob was away at his Father Isaacks and I in Gadar hard by Euphrata, a house in Bethlehem, Bilha fel 4. drunken, and as she lay asleep uncobered in her chamber, I went in so, and seeing her nakednesse wrought wickednesse with her: and leabing her asleepe went my way. By and by an Angel of God bewrayed my wicked nes to my Father Jacob, who coming home mourned for me, and touched not Bilha any more. Therefore look not upon the beautie of women, neither muse you upon their doings, but walk ye with a singlebeart in the feare of the Lord God, busying your selbes about some worke, and keeping your selbes occupied either in Learning or about your flocks, untill such time as God give you such wiues as he liketh, lest you do suffer as I habe done. I durst not look my Father in the face to his dying day, nor speak to any of my brethren for shame. My conscience biteth me eben yet still for my sin. But my Father comforted me, and prayed for me unto the Lord, that his wrath might

4. Drunkennesse.

Nothing so secretly done, but it shall be open.

A godly caveat.

Labour a preservative from fornication.

A guilty conscience is a great burden.

passe

passe away from me, as the Lord himself shewed unto me. Therefore from that time forth, I was kept from sinning any more. And you my children likewise, keepe ye that I shall tell you, and you shall not sinne. For Fornication is the destruction of the Soul, seperating it from God, and making it to draw unto Idols, because it leadeth the mind and understanding into errour, and bringeth men to their grave before their time. For whoredome hath undone many men: & although a man be antient or noble, yet doth it shame him, and make him a laughing stock both before Belial, and the sons of men. But Joseph, because he kept himself from all Women, and cleansed his thoughts from all fornication, found favour both before the Lord and men. The Egyptian Woman did much to him, by using the help of Witches, and by offering him daubar sauces: but the purpose of his mind admitted no noysome desire. For this cause the God of our Fathers delivered him from all death, both seen and unseen. For if fornication ober-rule not your minde, neither shall Belial prevaile against you. Women are hurtfull things,

The fruit of fornication.
1 Destruction of the soul.
2 Idolatry
3 Shortnes of life.
4 Ignominious shame.
Josephs chastity rewarded

my

my sonnes, because that when they want power and strength against a man, they work guilefully to draw him to them by traines: and whom they cannot obermatch in strength, him they obercome by deceit. For the Angell of the Lord which taught me, told me of them, that they be obermastered by the spirit of fornication more then men be, and that they be ever practising in their hearts against men, first making their minds to erre by decking of themselves; then shedding their poyson into them by sight, and finally catching them prisoners by their doings: for a woman is not able to inforce a man. Therefore my sonnes flie fornication, charge your wives and daughters that they trim not their heads, and will them to chasten their lookes: for every woman that dealeth deceitfully in these things, is reserved to the punishment of the world to come. For by such means were the watchers deceived before the floud: as soone as they saw them, they fell in love one with another, & conceived a working in their minds, and turned themselves into the shape of men, and appeared to them in their companying with their husband: and the woman

Properties of unchast women.

A note for garish attire, and wanton looks.

An example of this mischief, Gen. 6.

by

by conceiving the desire of them in the imagination of their mind, brought forth Giants. For the Watches appeared to them of height unto heaven. Therefore keep your selves from fornication: and if yee intend to have a clear mind, keep your selves from all women, and forbid them likewise the company of men, that they may have also clear minds. For although continuall companyings do not always worke wickednesse, yet breede they incurable stings to them, and to us everlasting shame before Belial: because that fornication hath neither understanding nor godlinesse in it, and all enviousnes dwelleth in the desire thereof; and for that cause shall ye envie the Children of Levi, and seek to be exalted above them, but ye shall not be able to compasse it: for God will avenge them, and you shall die a dangerous death: for unto Levi and Juda, hath the Lord given the soveraingty, and unto me, and Dan and Joseph, hath he granted to be Princes with them. Therefore I charge you, hear Levi: for he shall know the Law of the Lord, and deal forth judgment, and offer sacrifices, for all Israell, till the full time of Christ, the chiefe Priest

Teachers Infections company corrupteth the mind

Envie accompanieth fornication, shame. followeth Gen. 4. 9.

He propheticth of Christ.

prieſt becauſe the Lord hath ſpoken it. I charge you by the God of Heaven, that every of you do deal faithfully with his neighbour, and ſtick unto Levi in humbleneſſe of heart, that ye may receive bleſſing at his mouth: for he ſhall bleſſe Iſrael and Juda. God hath choſen Juda to be the King of all people, wherefore worſhip you his ſeed, for he ſhal die for you in battels both viſible and inviſible, and ſhall raign ober you world without end. Faithful dealing with neighbours. Gen. 5. 49.

Ruben having giving his Children the foreſaid charge, and bleſſed them, dyed: Then they put him in a coffin, & carrying him out of Egypt, buryed him at Hebron, in the double Cave where his Fathers ſlept.

The Teſtament of SIMEON, made to his Children at his death, concerning Envie.

The heart in woman's mouth, the face,
the ſword, the wolf, the cap:
All theſe paint out the envious race,
That run to their miſhap.

SIMEON.

THe copy of Simeons words which he spake unto his sons at his death in the hundreth and twentieth year of his life, in the which Joseph died, For they came to visit him upon his death-bed, and he sitting up, kissed them, saying.

Hearken my Children, hear me your father Simeon, whatsoever I have in my heart. I am my Father Jacobs second son and my Mother Lea named me Simeon, because the Lord heard her prayer, I became very mighty. I went through with my doings, and was not afraid of any thing. For my heart was stout, my [mind unmoveable, and my stomach undiscouragеable: for hardiness is given of the highest into mens souls and bodies. In those dayes I envied Joseph, because my father loved him: I hardned my heart against him to kill him, because the prince of errour sending forth the spirit of envy, so blinded my mind, that I could not take heed to spare my father Jacob. But his God, and the God of his fathers sending his angel, did rid him out of my hands; for while I went into Sichem to carrie fare

Gen. 29.

Hardiness of whom it is.

Gen. 37.

Man purposeth.

God disposeth.

for our flocks and Ruben into Dotaim, where all our necessaries were laid up in store: our brother Juda sold him unto the Ismalites: and therefore when my brother was come again, he was sorry, for he intended to have conveied him self again to our father. But I was angry with Juda, for letting him go alive, and bare him grudge five months after: howbeit God letted me, and restrained the working of my hands, for my right hand was half withered up for vii. daies together. Then did I perceive (my sonnes) that that befell me for Josephs sake: whereupon I repented soone after, and besought the Lord to restore my hand, and I would abstain from all rancor, envie, and folly. For I knew I had conceived a wicked thought against the Lord, and against my Father Jacob for my brother Josephs sake whom I envied.

Envie described.

Now therefore my Children keep your selves from the spirits of error and envy. For envie *a* overruleth the mind of every Man, suffering *b* him not to eat or drink in rest, or to do any good thing, and is alwaies egging him to *c* slay the party whom he envieth, and *d* pining away at his

a Blindeth the mind.
b hindreth sustenance.
c Provoketh murder.
d Pineth at mens prosperity.

his prosperity. Two years together I punished my soul with fasting in the fear of the Lord. For I knew that the way to deliver me from enbie, was the fear of the Lord. If a man flie unto the Lord, the wicked Spirit flieth from him, so as his mind becommeth meek, and of spitefull he becommeth pitiful, bearing no grudge towards such as lobe him, and so his enbie ceaseth. And because my father saw me sad, he asked me the cause of it. To whom I lied, saying: I habe a pain in my stomach: for I was sorriest of all my brothers for that I had been the cause of Josephs selling into Egipt. And when I came into Egipt, and was put inward by him as a spie, then perceibed I, that I was justly punished, and I was not sorry for it. But Joseph being a good man, & habing Gods spirit in him, and being ful of pity and mercy, minded not to doe me any harm, but lobed me as well as the residue of my brethren. Therefore my children keep your selbes from all spite and enbie, and walk in singleneſſe of mind, and good conscience, after the example of your fathers brother, that God may gibe you grace, glory, and blessedneſſe, upon your

A remedy against envy.

Gen. 42.

Joseph mercifull to his brethren.

Gen. 50.

your heads as you see in him. Of all the daies of his life, he did never call us in the teeth with it, but loved us as his owne soul, and more than his own Children, honouring us, and giving us riches, cattell and corn abundantly. You therefore my children love ye one another with a good heart, and put from you the spirit of Envie; for it maketh a Mans soul to grow savage, marreth his body, breedeth wrath and war in his thoughts, setteth his blood on fire, driveth him out of his wits, and suffereth no reason to bear any sway or rule. Moreover, it taketh away his sleep, disquieteth his mind, and maketh his body to tremble. For even in sleep some spice of imagined malice gnaweth him, cumbring his soul with Spirits of mischief, making his body ghastly, and his mind affrighted with trouble, and appearing unto men, as it were with a pernicious Spirit, and powring out of poyson. Therefore was Joseph faire of face, beautifull and comely to behold, because no wicked thing dwelt in him, for he had a countenance clear from cumberance of mind. And now my children let your hearts be meek before the Lord, and walk

A sure token of good.
Properties of Envy.
1 Corruption of life.
2 Distemperature of body.
3 Small sleep.
Gen. 39. A token of a quiet mind.

walk right before man: so shall ye find favour both with God and man: and beware that ye fall not to whoredome. For whoredome is the mother of all naughtiness, separating a man from God, & lending him to Belial. For I have seen in Enochs writings, that you and your children shall be corrupted with whoredome, & do Levi wrong by the sword. But they shal not prevaile against Levi, because he shal fight the Lords battels, and take all your tents, and very few shall be divided in Levi and Juda, for he shall be your Captain, as my Father Jacob prophesied in his blessings. Behold I tell you all these things aforehand, that I may be clear from the sin of your souls. Now if you put from you all enviousnesse, and all stiffneckednes, all my bones shall flourish as a rose in Israel, and my flesh as a Lilly in Jacob, and my savour shall be as the scent of Libanus, & my holy ones shall be multiplied as the cedars for ever, & their boughs shall spread out in length for evermore. Then shall the seed of Canaan perish together with all the remnant of Amelek. All the Cappadocians shall perish, and all the Sethians shall likewise be destroyed.

Effects of whoredome. Gen. 49.

Parents teaching not their Children, are guilty.

commodities of concord.

Exod. 17.

Then shall the land of Cham fail, and all the people goe to wreck. Then shall the earth rest from trouble, and all men under Heaben from war. Then shall Sem be glorified, when the great Lord God of Israel appeareth upon earth as a man, to save Adam in him. Then shall the spirits of errour be trodden under foot, and men shall raign ober hurtfull fiends: then shall I arise again in joy, and bleese the highest in his wonderfull works: for God taking a body upon him, and eating with men, shall save men. And now my children obey Levi, and you shall be delibered by Juda: and advance not your selbes above these two tribes, for of them two shall the saving health of God spring unto us. For the Lord shall set up, of Levi the Prince of priests, and of Juda the King of Kings God and man. So shal he save al the Gentiles, and the of-spring of Israel. For these things save I charge you to command your children, to keepe these things thoroughout all their generations.

Ioh. 1.

The fruit of obedience. Gen. 49.

A note for parents.

And Simeon making an end of these his sayings and commandements, to his children, slept with his fathers, when as he was of the age of an hundred & twenty

yeers

yeares. And then they laid him in a coffin of wood that rotteth not, that they might carry his bones again into Hebron: & they buryed him priuily in the warre of the Egyptians. For the Egyptians kept the bones of Joseph, in the kings treasure. For their inchanters told them that whensoeuer Josephs bones were carried away, there should be such a plague of mist and darknesse among the Egyptians, as one brother should not know another, no not euen by torch light: and Symeons children bewailed their Father according to the law of mourning, and continued in Egipt til the day of their departing thence under the hand of Moyses.

The

The Testament of LEVI, made to his Children at his death, concerning Priesthood.

Flie sinne, be just, rage not, give light,
Ye Preachers of Gods word:
For what else sheweth Sun and Moone,
Dame Venus, Wolf, and Sword?

LEVI.

THe Copy of Levies words namely which he spake to his children concerning all the things which they should doe; and which should happen unto them, untill the day of judgment. He was in health when he called them unto him, for he knew before when he should die. So when they were come together he said unto them.

I Levi was bred and born in Charran, and afterward came with my father into Sichem. I was at that time but young, about 20 years old, when I helped my brother Simeon to revenge our sister Dina, against Hemor. Now as we were feeding of our flocks in Abelmuel, the spirit of the understanding of the Lord came upon me, and I saw all men undermining their own waies, and how unrighteousnes had builded her self a fortres and wickednes sat upon the throne thereof. And I was sory for mankind, and besought the Lord to save them. Then there fel a sleep upon me and I saw a very high mountain: It was the mountain of Aspis in Abelmuel. And behold the heavens opened, and the Angell

Levi his birth and countrey, Gen. 34.

gell of God said unto me, Levi, come hi-
Christ. ther; and went from the first heaven t
the second, and there saw the water han
ging betweene the one and the other. A
I saw the third heaven much bright
than them both: for the height thereof is
Christ. infinite. And I said to the Angel, wh
meaneth this? And the Angel answe
me, Marvel not at these things for th
shalt see four heavens yet brighter,
without comparison when thou comest u
to them. For thou shalt stand by the Lord,
be his Minister, and utter his secrets un
to men, and preach of the deliverer of Isra
el which is to come: by thee and by Jud
the Lord will appear to men to save al
mankind in them. Thy life shall depend
upon the Lord, by him shalt thou have th
fields, vineyards, fruits, gold, and silver.
Therefore hearken as touching the seven
heavens. The lowest is most lowring,
1 because it is nearest to al the unrighteous-
nes of men. The second hath fire, snow, a
2 yce, prepared by the Lords appointment
against the day of Gods rightful judge-
ment. In it are al the spirits of vengeance
3 for the punishing of the wicked. In the
third are the powers of hosts ordained a-

gainst

gainſt the day of judgment, to take vengeance upon the ſpirits of errour and Belial. In the fourth above theſe, are the
4 ſaints: for in the higher places dwelleth great glory in the holy of all holies above
5 all holineſſe. In the next unto this are the angels that do ſerve in Gods preſence, and ſeek his favour in all the ignorances of the righteous. They offer to the Lord the ſweet ſavour of a reaſonable ſervice,
6 a ſacrifice without bloud. In the other that is under this, are the Angels that bring anſwers from the Angels in Gods preſence: In that which is above it, are the
7 thrones and poteſtates, wherein is continuall offering up of hymnes unto God. Therefore whenſoever the Lord looketh upon us, all of us are moved; Yea, and even heaven, earth, & the bottomleſs deep are moved at the ſight of his greatneſſe, but the children of men being witles, ſhall ſin and provoke the higheſt unto wrath; Now therefore underſtand that the Lord will execute judgment upon the Children of men. Becauſe that men will ſtill continue in unbelief and unrighteouſneſſe, even when the ſtone ſhall cleave aſunder, the ſunne be darkned, the waters dried

up

up, the fire quade, & all creatures be troubled at the fainting of the inviſible Spirit, and the ſpoyling of hell in the paſſion of the higheſt, therefore ſhall they be condemned to puniſhment. The higheſt hath heard thy prayer to ſeparate the from unrighteouſneſſe, and to make the his ſonne and ſerbant, and a Miniſter in his preſence, a lanterne of knowledg to lighten Jacob throughly, and to be as a day ſunne among the children of Iſrael and unto thee and thy ſeed ſhall the power of bleſſing be given, till God viſit all nations in the bowels of the mercy of his Sonne for ever. Nevertheleſs thy ſeed ſhall lay their hands upon him to crucifie him, and for this cauſe is wiſdome and underſtanding given unto thee, to give thy Children knowledge of him; becauſe that if they bleſſe him, they ſhall be bleſſed and they that curſe him ſhall periſh in his ſight. And the Angel opened me the gates of Heaven, and I ſaw the holy Temple and the higheſt ſitting on the throne of glory, and he ſaid unto me: Levi I have given thee the bleſſings of the Prieſthood till I come my ſelf to dwell in the midſt of Iſrael. Then the Angell brought me

Gen. 34. A miniſter what he ſhould be, of himſelf not righteous. Mat. 5.

End of the prieſthood prophecied.

Chriſt his paſſion prophecied.

Chriſt.

dow

down to the earth, and gave me a shield and a sword, saying: Execute vengeance in Sichem for Dina, and I will be with thee, for God hath sent me. And at that time I slew the sonnes of Hemor, as it is written in the tables of Heaven. And I said unto him. Lord I pray thee tell me thy name, that I may call upon thee in the time of thy trouble. And he answered, I am an Angell which excuseth Israel, that he might not be stricken for ever, because all wicked spirits lie in wait for him. Afterward being waked as it were out of sleep, I blessed the most highest, and the angell that excuseth the off-spring of Israel, and all righteous men. And when I came to my Father, I found an aspe of brasse, whereupon the hill took the name of *Aspis*, which is hard by Gebat on the right side of Abila. And I laid up these sayings in my heart, and I counselled my father and my brother Ruben to perswade the sons of Hemor to be circumcised, because I was zealously grieved for the abominations which they had wrought in Israel. For first of all I killed Sichem, & then Simeon killed Hemor, and after this came our brethren, who smote the City with

Gen. 34.

Christ our redeemer.

The zeal of a Minister.

with the edge of the swoꝛd. When my fa-
Gen. 34. ther heard of it he was angry, because
they had receiued circumsi on, and were
Gen. 39. killed afterward, and therefoꝛe he dealt
otherwise with us in blessing. Foꝛ we
The man- sinne in doing it against his will, & he fell
ner, not sick the same day. But I knew then the
the doing rebuked. Lord intended euill to the Sichemites, be-
cause they had beretofoꝛe purposed to
The sin of have done the like unto Sara, as they did
the Sichemites. unto our sister Dina: but GOD letted
Raped Di- them. And they persecuted our Father A-
na. braham (as then a stranger) & carried a-
Persecuted way his cattel, and furthermoꝛe did beat
strangers. Jeblao veꝛy soꝛe, who was boꝛn in his
Gen. 12. house. After the same manner dealt they
Rauished with al other strangers, taking away their
their wives. wiues from them by foꝛce, and dꝛiuing the
men themselues out of their country. Foꝛ
which cause the wrath of the Lord came
upon them in the end. And I said to my
father: Sir be not offended, foꝛ God wil
dꝛing the Cananites to nothing befoꝛe
thee, & giue their land unto thee & unto thy
holy one after thee. Foꝛ from hencefoꝛth
Sichem shall be called the City of fools,
because that as men do scoꝛn fools, so haue
we scoꝛned them foꝛ their woꝛking of fol-

ly

in Israel in taking away our sister for to defile her. Then came we into Bethel, and there when I had sacrificed threescore and ten dayes together, I saw the thing again as I had seen it before. And I saw seven men in white raiment, saying unto me, Up, put on the Stole of Priesthood, the crowne of righteousnesse, the Rationall of understanding, the Robe of truth, the Breastplate of faith, the Mitre of holiness and the Ephod of Prophesy. And so every of them bringing something with him, did put them upon me, saying, Be thou henceforth the Lords Priest, thou and thy seed for evermore. The first of them anointed me with holy Oyl, and gave me the Scepter of judgment. The second washed me with clean water, and fed me with Bread and Wine, that is to wit, with the most Holy of Holies, and cloathed me with a glorious Robe down to the ground. The third did put upon me a linen garment like to an Ephod. The fourth girded me with a girdle like to purple. The fift gave unto me, an Olive bough, very full of fatness. The sixt did set the Mitre of Priesthood upon my head. The seventh filled my hands with incense, to the in-

Gen. 35.

The ministery described.

Exod. 28. Levit. 8.

ſent I ſhould execute the office of a prieſt unto the Lord. And he ſaid unto me, Levi, unto thee principall things is thy ſeed appointed of God: namely, to be a ſigne of the glorious Lord that is to come, & he that beleiveth ſhall be firſt. The great lot ſhall not fall upon him, the ſecond ſhall be in prieſthood, and the third ſhall have a new name, becauſe a King ſhal riſe up in Juda, and renew my prieſthood according unto the figure of the Gentiles, among all nations. But the comming of him is unutterable, as who ſhall be the Prophet of the higheſt, born of our Father Abraham. All the pleaſant things of Iſrael ſhall be given unto thee & to thy ſeed, and you ſhall eat all that is fair to ſee to, and thy ſeed ſhall diſtribute the Lords Table, and of them ſhall be high Prieſts, Judges, and Scribes: for in their mouth ſhall the holy things be kept. When I awoke, I perceived that this viſion was like the other, and I laid it up in mine heart and ſhewed it not unto any man living upon the earth. The firſt two daies I & Juda went to our grandfather Iſaac, and he bleſſed me according to all the ſayings of the viſions that I had ſeen

The three bleſſings of the family of Levi, Chriſt propheſied.

A diſtributing excludeth the ſole receiving of the Sacrament.

seen, but he would not go with us unto Bethel. But when we came to Bethel, my father Jacob saw in a vision concerning me, that I should be their priest before the Lord. And he arose in the morning, and tithed all things to the Lord by me. Then came we to Hebron to dwell there, and by and by Isaac called me to expound the law of the Lord according as Gods angell had shewed it to me, and he taught me the law of Priesthood, Sacrifices, Burnt offerings, Firstlings, Free-will-offerings and offerings for health. Every day he taught me understanding, and called upon me continually before the Lord, saying, My son, give no care to the spirit of fornication, for he will follow thee and defile the holy things by thy seed Therefore take thee a wife in thy youth such an one that hath not any blemish nor uncleanesse, nor is of the kinred of the Allophytes or of the Gentiles. And before thou enter into the Holies wash and likewise ere thou sacrificest, & also when thou hast done, offer unto the Lord the fruits of the twelve trees that are ever green, as my Father Abraham taught me to do: and the fruit of all clean beasts, and of clean fowles

Exod. 29. Levi. 1. 2. 3.

An exhortation for Ministers.

A minister may be married. Levit. 21.

He must come with a pure mind to execute his office. Levit. 1. 2. 3. 4.

souls offer thou in sacrifice, Likewise offer up thy first born of all things, and the first fruits of thy Wine, and sprinkle thy Sacrifices with Salt. Now therefore my Sons, keep ye all the things that I command you: for whatsoever I have heard of my Fathers, that have I told unto you. I am clear from all the wickedness and sin which you shall commit to the end of the world. Ye shall work wickedness against the Saviour of the world, and ye shal seduce Israel, stirring up much evill against him from the Lord, and dealing wickedly with him, so that Jerusalem shall not continue, by reason of your naughtinesse. The Vail of the Temple shall be rent in sunder to discover your foulnesse, and ye shall be scattered as prisoners amongst the Heathen, and be scorned, cursed, and trodden under-foot. Nevertheless, the House which the Lord shall choose, shal be called Jerusalem, as the Book of Enoch the righteous containeth. Therefore when I was Twenty eight years old, I took a Wife, whose name was Melcha, and she conceived and bare me a son, & called his name Gershon, because we were but strangers in our land

A comfort for godly parents

Prophesy of the destruction of Israel.

The Realm plagued, whose ministery is wicked.

Gen. 36. Levi his progenie.

For

for Gershon signifyeth banishment. Now I knew of him that he should not be of the chief degree. The second was Caath who was born the five and thirtyeth year. I saw a vision Eastward, how all the congregation stood up aloft, and therefore I called his name Caath, which signifyeth the beginning of greatnesse and learning. The third was Merari, who was born in the five and fiftieth year of my life, And because his mother was hardly delivered of him, she called him Merari, which is as much to say, as my bitternes. And in the threescore and fourth year of my life, was my daughter Jochebed born in Egypt: and so was I honourable among my brethren. Also my son Gershon took him a wife, which bare him Lybni and Schimi. The sons of Caath were Amram, Yshvar, Hebron and Uziel: and the sons of Merari were Mahali and Mushi. In the fourscore and fourteenth year of my life, Amram took unto wife my daughter Jochebed, because that he and she were born both on one day. I was eight years old when I entred into the Land of Canaan, and eighteen years old when I entred into the office of Priesthood. At eight

Exod. 6.

Levi made Priest at 18 years

Married at 28.

and twenty years I took a wife, and at fourtie years old I entred into Egypt, and behold ye be now my childzens childzen in the third generation. Joseph died in the hundzeth and tenth year. And now my Childzen, I warn you fear the Lozd your God with all your heart, and walk plainly in all things, accozding to his Law. Mozeover, bzing up your Childzen in learning, that they may habe understanding by reading the Law of God, without ceasing all their life long. Foz whosoebez knoweth Gods' law, shall be honoured; and go whereseebez he will, he shall be no stranger: also he shall habe mozе friends then his fozefathers had, & many shall be glad to serbe him, and to hear the law at his mouth My soones, deal rightfully upon earth, that you may find Heaben, and sowe good things in your minds, that you may find them in your life. Foz if you sowe ebill things, ye shall find and reap all manner of combrance and trouble. Get ye wisdome in the fear of God: foz if captibitie come, and Cities and Countries be destroyed, gold and silber and all possessions perish; but none can take away the wise mans wise-

A note for Parents.

Blessings of the learned minister.

Wisedome a precious Jewel.

wisdome, save only the blindnesse of ungodlinesse and sinne. For his wisdome shall become a sheild to him among his enemies, and make a strange country, to be as his own home, and cause him to find friendship in the midst of his foes. If he teach and do such things he shall sit with Kings, as did our Brother Joseph. And truly my children, I know by the writings of Enoch, that in the end ye shall do wickedly, laying your hands most spitefully upon the Lord, and through you your brethren shall be confounded, and made a scorning stock to al nations. Howbeit our Father Israel is clear from the wickednesse of the high Priests, which shall lay hands upon the Saviour of the World. The Heaven above the earth is clean, and you be the lights of the heathen as the Sun and the Moone. What shall all the heathen do, if you be overdarkened with wickednesse, and bring curssednesse upon your country folk, for whose sakes the light of the World is put into you, to inlighten men withal? this light of the World shall you most wilfully steal, and teach commandements contrarie to the righteousnesse of God. Ye shal purloin the

Sin blindeth wisdome.

Commodities of wisedome.

Christ his death and spitefulnes of the Jews prophesied, Mat. 27.

Ministers what they are.

The wicked Prieſthood and their miſery deſcribed. 1 Sam. 2.

Lords offering, and ſich away pieces of it before you do your ſacrifices unto the Lord, ye ſhall ſteal away the choiceſt things, and eat them diſdainfully with Harlots teaching Commandements of covetuouſneſſe. Ye ſhall defile maried women, and inforce maidens in Jeruſalem, you ſhall match your ſelves with whores and Harlots, you ſhall take the daughters of the Heathen unto wife, purifying them with unrighteous purifying, and your mingling ſhall be like unto Sodom and Gomorrha, and ye ſhall be ſwoln with wickednеſſe in the Prieſthood, inſomuch that you ſhall moſt diſdainfully and ſpitefully taugh the holy things to ſcorn, not only haunting and toaſting your ſelves againſt men, but alſo being puffed and ſwoln up with pride againſt the Commandements of God. For this cauſe ſhal the Temple which the Lord hal have choſen, be undoubtedly left deſolate in uncleanneſſe, and you your ſelves become captives to all Nations, and be loathed and abhord among them, and receive endleſſe ſhame and confuſion, through Gods right ful judgment: and all that ſee you ſhall ſhun you. And were it not for our

A propheſy of their deſtruction.

Fathers

Fathers, Abraham, Isaac, and Jacob, there should not one of my seed be left upon earth. Furthermore I know by the Book of Enoch, that ye shall go astray by the space of threescore and ten weeks, and defile the Priesthood, stain the Sacrifices, destroy the Law, despise the sayings of the Prophets, frowardly persecute righteous folk, hate the godly, abhor the sayings of soothfast men, and call him Heretick that goeth about to renew the Law by the power of the highest: and in the end ye shall kill him out of hand, as you think; not knowing that he shal rise again, and so shall ye receive his innocent bloud wilfully upon your own heads. For his sake shall your holy places be left desolate, which you shall have defiled, even by utter forswearing, and your dwelling shall not be clean, but you shal be accursed among the Heathen, and despair shall bear you till he visit you again, and mercifully receive you through faith and water. And forsomuch as ye have heard of the threescore and ten weeks, hear ye also of the Priesthood. For in every Jubile shall be Priesthood. In the first Jubile the first anointed into the

A prophesy of Christs persecution.

Mark the right portraiture of the Shaveling generation.

Christ & his members.

Ergo faith and the holy ghost justifieth and not merits.

Priest-

priesthood shall be great, and talk to God, as to his father, and his priesthood shall be full of the fear of the Lord, and in the day of his gladnesse he shall rise up unto the salvation of the world. In the second Jubilee, the anointed shall be conceived in the heabinesse of the beloved sort, and his priesthood shall be honourable, and he shall be glorified amongst all men. The third priest shall be taken up in sorrow, and the fourth shall be in grief, because the multitude of iniquities shall be laid upon him, and throughout all Israel every man shall hate his neighbour. The fift shall be held fast in darknesse, and likewise the sixt and the seventh. And in the seventh shall be such abhomination both before God and man, as I am not able to expresse. Howbeit that the doers thereof shall not be known. For this cause shall they be in Captivity & corruption, and their land and substance shall be destroyed, but in the fift week they shall return into their desolate country, and renew the Lords house. In the seventh weeke, shall come idolatrous priests, covetous warriours, unrighteous scribes, and filthy abusers of men, children, and beasts

beasts. After that the Lord hath sent vengeance upon them in the priesthood, then will God raise up a new Priest, unto whom all the Lords words shall be opened: and he shall execute true judgment upon earth many dayes, and his starre shall arise in heaven. As a King shall he shed forth the light of knowledge in the open sunshine of the day, and he shall be magnified over all the World, and be received and shine as the Sun upon the earth, and drive away all darknesse, and there shall be peace upon all the earth. In his dayes the heavens shall rejoice, the earth shall be glad, the clouds shall be merry, the knowledge of the Lord shall be powred out upon the earth as the waters of the Seas, and the Angels of glory that are in the Lords presence shall rejoyce in him. The heavens shall be opened, & out of the temple of glory shall sanctification come upon him with the Fathers voice, as from Abraham the Father of Isaac, and the glory of the highest shall be spread out upon him, and the Spirit of understanding and sanctification shall rest upon him whereof he shall give abundantly and mightily to his children in truth for evermore,

Christ and his true ministery described

Christ lightneth the world Baptisme of Christ prophesied.

more, and there shall none succeed him from generation to generation, world without end. In his Priesthood all sin shall come to an end, and the unrighteous shall cease from their naughtiness: but the righteous shall rest in him, and he shal open the gates of Paradise, and stay the threatning sword against Adam, and feed the Lambs with the fruit of life, and the spirit of holiness shal be in them. He shal bind up Belial, and give his own Children power to tread down hurtful spirits, and the Lord shall rejoyce in his children, & accept them as his beloved for evermore. Then shall Abraham, Isaac and Jacob, be glad, & then shall I and all Saints rejoyce. Now my children ye have heard all. Therefore choose unto you either light or darkness, either the Law of the Lord, or the works of Belial; and we answered our Father, saying: We will walk before the Lord according to his law. And our Father said, the Lord is witness, and his Angels are witnesses, and I am a witness, and you your selves are witnesses of the words of my mouth. And when we had answered, We will be witnesses, Levi rested with this charge given unto his Children.

No priesthood shall succeed Christ.

Priesthood of Christ how beneficial.

Christ our propitiator.

Christ giveth power to his to tread down spirits.

And

And ſtretched out his feet, and was put to his fathers, when he had lived an hundred and ſeven and thirty years, and they laid him in a coffin, and buried him afterward in Hebron, beſides Abraham, Iſaac and Jacob.

The

The Testament of JUDA made to his Children at his death concerning valiantnesse, covetousnesse and fornication.

Lo here the blessed Princely state
Of Juda suffering not his mate.
The Scepter, Lion, Purse and Crown
Betoken glory and renown.

JUDA.

THe Copy of all the sayings of Juda, which he spake unto his Children at the time of his death: when they were come together before him he said unto them.

I was my fathers fourth son, and my mother called me Juda, saying, I thank the Lord for that he hath given me a fourth sonne. I was swift of foot and painfull in my youth, and obeyed my Father in all things, and blessed my mother and my mothers sisters. And when I came unto mans estate, my Father Jacob prayed over me, saying: Thou shalt be a King and prosperous in all things. Behold God gave me grace in al my works both abroad & at home. Upon a time I saw a Hind, and ran after her, and caught her, & made good meat of her for my father. Also I outran the Roes, and overlook all things that were in the fields, insomuch that I caught a wild Mare, and tamed her. I plucked a Kidde out of the mouth of a Bear, and taking him by the pawe overthrew him and rent asunder all wilde beasts that turned upon me, as if I had been

Juda his exortation
The duty of children.
Valiantnes of Juda: the gift of God.
1
2
3
The manhood of Juda.

4 been a Dog, I encountred with a wild
5 Boar, and overrunning him tare him in
peices. In Hebron a bastard Lyon leapt
upon a Dog, and I catching him by the
6 tail, flung him away by and by, and he
brast asunder. In the borders of Gare a
wild Bull was feeding in the fields, and
I took him by the horns, and twinged
7 him about, and finally killed him. There
came two Kings of the Canaanites armed
upon our flock, and much people with
them, and I alone running unto the
flock, stept to King Sur, and striking by
his legs, overthrew him, and so slew him.
8 Also I killed another King named Thu-
phes, sitting on his horse, and so scattered
9 all their people. I overtook King Achor
a Giant on Horse-back, shooting forward
and backward: and throwing a stone of
threescore pound weight upon his Horse
I overthrew him and killed him, and fight-
ring two houres with Achor, at length
I clave his shield, and maimed his feet, and
finally slew him. As I was pulling off
his breastplate, behold eight of his friends
assailed me, whereupon I filled my hand
with stones, and slinging them at them
with a sling, slew four of them, and put the
other

other four to flight. Also our father Jacob slew the Giant Beelisa King of all the Kings who was mighty and huge, of the stature of twelve cubits. By reason whereof fear fell upon them, and they left their fighting against us. For this cause my father was carefull of me when I was in battail with my Brethren. He saw in a vision concerning me, that the Angell of strength followed me every where, to the intent I should not be overcome. The second handfell was a greater battail to us then that which we had at Sichem: in so much that in fighting valiantly with my Brethren, I chased a thousand men, and slew of them two hundreth persons & four of their Kings, and following after them, skaled the Walls of their city, & there slew two Kings more & so we delivered Hebron & led them all away as prisoners Then the next day we went to a strong walled, and unapproachable city called Areca, which threatned to kill us. Therfore I & Gad went to the east side of the city, and Ruben and Levi unto the West and South side. They that stood upon the Walls supposing there had been no more but Gad & I, did set fire upon us

The valiantnes of Jacob.

while in the mean time my brother that lay in stale, brake out upon the other two sides, and skaling the wals with Ladders entred the City ere our enemies wist it, & so we won it by the Sword, and set fire
10 upon the Tower, and burnt it up with such as were fled into it. As we returned the men of Thaffie lay in wait for our prey, and took it with our children. But we followed them to Thaffie and slew them
11 and buried their City, spoiling all that was in it And while I was at the waters of Gurcba, we fel upon the men of Jobel, that came against us in battail, and slue and spoiled both them, and also their complices, that came to their aide from Selon, so as we gabe them no respite to return again upon us. The fift day after, there came men from Machir to fetch away our prisoners, whom we met in battel notwithstanding that they were a mighty hoast, and slew them before they could get up to the place that they came
12 from. And when we came to their City, their women tumbled down stones upon us from the top of the hil whereon their city stood: but I & Simeon coasting to the back side of the Town, got unto the higher

places,

places and destroyed the whole city. The next day it was told us that the Cities of two Kings came against us with a huge Hoast. Wherefore and Dan faining our selves to be Amorrheans and fellows 13
with them, went into their City, and taking the entrances in the dead time of the night, did set the gates wide open to our brethren that came after us: by means whereof we destroyed them and al that they had, & when we had sacked the city, we did cast down the three wals thereof. Then went we to Thamua, which 14
was the refuge of all the Kings for their wars. Where being angry for a hurt that I took, I charged upon those that stood above me: But they threw down stones out of slinges upon me, and shot arrows at me and had killed me. But that my brother Dan rescued me. Therefore we came running upon them in a rage, and put them all to flight: and they passing by another way, went and sued humbly unto my Father, who made a Covenant with them, so as we did them not any more harm, but received them into league with us, & delibered them all their prisoners. Then builded I Chamma, & my

father builded Rambahel. Twenty years old was I when this warre was made, and the Chanaanites were afraid of me, and my Wethren. I had much cattel, and my chief heardsman was Yran of Odellam, in whose company I saw Bersa King of Odellam who made us a feast, & with much intreatance gave me his daughter Bethsue to wife, which brought me forth Er, Anan and Sylon, of which three God slew two childlesse. For Sylon lived, of whom some of you be the Children. My father and we made eighteen years peace with his brother Esau and his Children. When the eighteen years were past after our coming out of Mesopotamia, in the fortieth year of my life Esau our Fathers brother came upon us with a great strong Hoast, and was slain by the Bow of Jacob, and conveyed away dead unto Mount Seir. We also followed upon the Children of Esau, but his city was very strong with high walles, and gates of yron and brasse, so as we could not enter into it, howbeit we did shut them up within it, and besieged it. Now when they shewed not themselves abroad in twenty daies together, I put my Hel-

met

met upon my head, and in the sight of them all set up a ladder, and scaling the wals slew four of their noble men with a stone of the weight of three talents. The next day Ruben and Gad went and slew three-score others. Then they offered peace, and we by our fathers advise, received them into tribute. And they gave us two hundred quarters of corn, five hundreth bates of oil, and a thousand and five hundred measures of wine, until we went down into Egypt. After this my Sonne Er, married Thamar (of Mesopotamia, the Daughter of Aram. Now Er was a very wicked Impe, and doubted much of Thamar, because she was not of the land of Chanaan. Therefore the Angel of the Lord slew him the third night after his mariage, when he had not yet accompanied with her, by reason of his mothers subtiltie, and so died in his naughtinesse, for she was loth that he should have had any children by her.

Er & Anan slain for not using the benefit of lawful mariage.

When Anan was marriageble I gave Thamar unto him, and he likewise of a spite accompanied not with her, notwithstanding that he lived a full year with her and when I threatned him, then he com-

panied with her, but yet by his Mothers commandement he let his ſeed fall upon the ground, and ſo alſo he died in his wickedneſs. I minded to have given her unto Sylon alſo, but my wife Bethſue would not ſuffer me. For ſhe ſpited Thamar becauſe ſhe was not of the daughters of Chanan as her ſelf was. Now I knew the of-ſpring of Canaan was miſchievous, but yet did youthful fancy blind my heart. And as I beheld her powering out wine, I was deceived with drunkenneſſe, and fell in Love with her.

Fornicatiō a fruit of drunkenneſs.

Upon a time while I was away, ſhe maried Silon to a woman of Canaan: which her deed when I underſtood, I curſed her in the bitterneſſe of my ſoul, & ſo ſhe died in the wickedneſſe of her ſons. Two years after theſe things, as I went to ſhear my Sheep, Thamar decking herſelf like a Bride, ſat her down at the gate of the City. For it was the cuſtome of the Amorites, that their brides do ſet themſelves forth at the gates of their cities, by the ſpace of 7 daies together, to be abuſed by fornication. I therefore being drunken with the waters of Horek, knew her not, by reaſon of wine, inſomuch that her

Gen. 38.

An intolerable cuſtome of the Amorites.

Apparel, Beauty, & wine provoke whoredome.

beauty

beauty together with the attire in decking of her self deceived me, and thereupon turning aside unto her, I said, shal I come in unto thee? and she answered, what wilt thou give me? and I gave her my staffe, and my Girdle, and the crown of my kingdome. Upon my companying with her, she conceived: afterward I not knowing my self to have been the doer thereof, would have put her to death for it. But she having kept my pledges in store, shamed me with them: and when I had heard my own words of her in secret, which I had spoken to her when I lay with her in my drunkenesse, I could not put her to death because it was of the Lords doing, but I touched her not any more to my dying day. For when I had done this abhomination in Israel, lest he might work wyles with me, I said I would fetch my pledges again of her: but when I enquired for her, the Townsmen said there was no bride in the city, because she came from another place, and had sit there but a little while, & she deemed that no man knew of my going in unto her. Afterward we came into Egypt to Joseph because of the dearth. Six and forty years

Fornicatiõ is chargeable.

Happy are they that can cease from doing ill.

old was I when we came hither, & three-score & thirteen years have I lived here. And now my sonnes hear me you your father in all things that I charge you with-all, and keepe you all my sayings, in doing all manner of righteousnesse before the Lord, and in obeying the Commandements of the Lord God, and walk not after your own lusts, nor after conceits of your own minds, in the Pride of your hearts, neither glory in the workes of the strength of your youth, because it is sinful in the sight of the Lord. For in as much as I gloried in my battailes, and upbraided my brother Ruben with Bilha my fathers Wife, because no face of any beautifull woman had yet deceived me, therefore the spirit of fondnesse and fornication fel upon me, so that I was overtaken both in Bethuse the Chanaanite, and in Thamar the Wife of my own Sone. And I said unto my father in Law, I have made my father privie to the matter, & therefore I will take thy daughter to my wife. Hereupon he shewed me an infinite masse of gold in his daughters behall (for he was a king) & decking her with Gold and Pearl, willed her to powre out

It is sinful to any man to glory in felicity.

See what it is to upbraid men their vice.

wine

wine to us at the Supper. The beauty of the woman, and the wine together dazled mine eyes, and voluptuousnesse did so darken mine understanding, that I fell in love with her, and brake the Commandement of God, and of my fathers, & took her to wife. According to the intent of my heart, the Lord paied me home for it: for I had no joy of the Children that I had by her. Now therefore my Children be not drunken with wine, for wine turneth a mans understanding away from the truth and kindleth in him ſh the fire of lust leading his eies into error, insomuch as wine is a servant to the spirit of lechery, to further the feeding of the mind with beluptuousnesse and so these twaine bereave a man of all power. For if a man drink wine till he be drunken, he traineth his mind unto the filthy thoughts of lechery, and kindleth the body to carnall copulation. And if desired occasion serve, sinne is wrought without shame. Such a thing is wine my sons, for a drunken man is ashamed of nothing. Behold, it made both me and Thamar do amiss, so as I blushed not at the multitude in the City, but went and lay unto her in the sight of all

Children that marry without consent of parents plagued.
Discommodities of wine.
1 Blindeth understanding, 2 Servant of lechery.
Fruit of drunkenes
A drunken man is shameles.
Example.

all men, and committed a great sin in discovering the unclean pzibities of my own sons. Thzough dzinking of Wine I was not ashamed to bzeak Gods Commandement, in taking a woman of Chanaan to Wife. Wherefoze my sons, be

Who ought to drink wine

that dzinketh wine had need of discretion & the discretion that every man ought to use in dzinking of wine is, that he be ashamed to overdzink himself. Foz if he passe that bond, he fozgetteth his understanding, & cleaveth to the spirit of erroz,

Properties of a drunken man is filthy talk and wicked deeds.

which causeth the dzunken man to talk filthily, & to do wickedly, & not to be ashamed, but to boast of his lewdnes, thinking it to be good. He that committeth whoredome is bereft of his liberty and becometh a bond-slave of lechery, and cannot get out of it again, after the same manner

Discommodities of whoredome.

that I was made naked. Foz I gave over my staffe, that is to say, the stay of my tribe; & my girdle, that is my power: & my crown, that is, the glozy of my kingdome. Howbeit repenting these things, I fozbare all wine and flesh unto mine old age, and was utterly unacquainted with all mirth. And the Angel of God shewed me that woman should from time to time

over-

ober-maſter all men, as wel Kings as captibes, and bereabe great men of their glozy. Foz the povertp of a pooz man is a greater fence to him then is the ſtrength of a mighty man. Therefoze my childzen keep meaſure in dzinking, foz there are in it four noyſome ſpirits, that is to wit, of concupiſence, of heart burning, of lechery, and of filthy gaine. If ye dzinke wine merrily in the feare of the Lozd with ſhamefaſtneſs, ye ſhal live: But if ye dzink without regard of ſhame and feare of God, then turneth it to dzunbeneſs, and diſhoneſtly ſtealeth in. And if ye dzink none at all, then ſhal ye not ſin, neither in ſlanderous wozds, noz in quarreling, noz in railing, noz in breaches of Gods commandements, neither ſhal ye periſh befoze your time. Foz wine diſcloſeth the ſecrets of God and man unto Strangers, like as I bewrayed the ſecrets of God and of my father Jacob to Bathſue the Chanaanite, which God hath fozbidden to be diſcloſed. Alſo wine is a cauſe of warre and ſedition. Wherefoze I charge you my ſons that you lobe not money, ne loob upon the beauty of women, foz money & womanly beauty made me to ober-

Four noiſome Spirits follow drunkenes
1. Concupiſcenſe.
2 Heart burning.
3 Lechery
4 Covetouſneſs.

Abſtinence from wine what commodity it hath.
1 It ſlandereth not
2 It quarreleth not nor raileth.
3 It breaketh not the commandements.
4 It periſheth not before the time.

ſhoote

shoote my self in Bethuse the Chanaanite. And I am sure that these two things shall corrupt mine of-spring, and mar the wise men of my linage, and hurt the kingdome of Juda, which God hath given me for obeying my father, for I never repined at my father Jacobs Commandements, but did whatsoever he willed me. And Abraham the father of my fathers blessed me to fight for Israel, & so did Isaac blesse me likewise: and I know that the kingdome shall stand by me, but I have read in the books of Enoch the righteous that ye shall work wickednesse in the latter daies. Therefore my Children keep your selves from lechery and covetousnes, and give ear unto your father Juda: for those things withdraw men from Gods law, and blind the understanding of their minds, and teach them a pride neither suffer they any men to shew mercy b to his neighbour; they bereave his soul c of all good things, & hold it down in paines and sorrows, also they disappoint him of his rest & sleepe d and consume his flesh. Finally, e they hinder Gods sacrifices, neglect his blessings, disobey the speaking of the Prophets, and are offended at

Obedience to parents how profitable.

The discommodities of covetousnesse.

a Full of Pride.
b Mercies.
c Disquiets the soul.
d Consumes the body.
e Contemnes Gods holy word.

at the word of Godlineſſe: for theſe two paſſions are contrary to the commandements of God. He that ſerveth them cannot obey God, becauſe they dazel mens minds, and walk abroad as well anights as of daies. My children, covetouſneſſe leadeth men to Idolatry. For through doting upon money, he calleth them gods which are not, and compelleth the infected party to grow moſt vilely out of kind. For monies ſake I loſt my children, and had not the penance of the fleſh, and the humbling of my ſoul, & had not the prayers of my father Jacob been, I had died as now without children. But the God of my fathers being mercifull, and full of pity and compaſſion, knew that I ſinned through ignorance, For the prince of error had blinded me, and I overſhot my ſelf as a fleſhly man, and being corrupted with ſinne, knew not mine own infirmity, but thought my ſelf to be invincible. Know ye therefore my ſons, that two ſpirits do wait upon a man: that is to wit, the Spirit of truth, and the Spirit of errour, and in the midſt betweene them is ſet the Spirit of underſtanding of the mind, whoſe proſperity is

The covetous and lecherous cannot fear God.

Idolatry the fruit of covetouſneſſe.

Two ſpirits wait upon a man.

is

to incline which way it listeth: the things that belong both to truth and untruth, are written in the breast of man, and God knoweth every whit of it, and none of all mens workes can be hidden at any time from him, because all the privities and secrets of mens hearts are written before the Lord, and the spirit of truth beareth witnesse of all things and accuseth all, & he that sinneth hath a burning in his heart and cannot lift up his face to his Judge. And now my Children love ye Levi, that ye may abide, and exalt not your selves above him, lest ye perish. The Lord hath given unto me the kingdome, and unto him the Priesthood, and hath put the kingdome *a* under the Priesthood. Unto Levi is given the Priesthood, and unto Juda the kingdome, and God hath put the kingdome under the Priesthood. Unto me he hath given the things that are upon the earth, and unto *b* him the things that are in heaven. As farre as the Heaven surmounteth the earth, so farre doth *c* the priesthood surmount the kingdom that is upon the earth. For the Lord hath chosen him above me to approach unto him, and to eat of his table, and to take the

a In respect that heavenly things are better then earthly, not in externall rule & government.

b Ergo jure divino, the Pope can challenge no earthly power.

c Not in power and rule, but in the excellency of the office appertaining to God.

the firstlings of the children of Israel, and thou shalt be as a Sea to him, For like as in the Sea both the righteous and unrighteous are in danger: and the one sort are caught Prisoners, and the other sort are inriched: even so shall all kind of men be hazarded in thee, some sinking in misery, and other some floating in prosperity. For in thee shall raign great whales, which shall swallow up men as fishes, and bring free mens sons and daughters into bondage. They shall take away mens Houses, Lands, Cattell, and money by force, and wrongfully they shall feed ravens and other greedy fowls with many folks flesh, and they shall prosper and flourish in naughtinesse, and be exalted through covetousnesse, and there shall be false Prophets like storms, which shall persecute all righteous men. But the Lord shall set them together by the ears among themselves, & there shall be continuall warres in Israel, and my Kingdom shall be knit up in strangers, till the Saviour of Israel come, even till the comming of the God of righteousnesse, that Jacobs all nations may rest in peace, and he shall maintain my Kingdom in peace for ever.

Tyrants and wicked men described and prophesied.

Mutual discord is a plague for tirants.

Christ prophesied.

For

For the Lord hath sworn to me, that the kingdome of me and my seed, shall neuer fail world without end. But I am very sorry my Children, for the filthinesse, & trechery, & idolatry which ye shal work against me kingdome, by following Witches and Conjurers, by vowing your Daughters to deceitfull Devils, by making them inchanters, charmers, and Strumpets, and by intermedling your selves with the abominations of the heathen, for the which things the Lord shall bring upon you *a* famine, & *b* pestilence, death and *c* sword, wrathfull *d* besiegement, & *e* devouring dogs, reproach *f* of friends and foes, losse & *g* pain of eies, slaughter *h* of your children, ravishing *i* of Wives, spoil of your goods, the burning *k* of your temple, the desolation *l* of your country, and the *m* captivity of your selves among all nations, which shall geld some of you, to make Eunuchs for their wives, but if ye return to the Lord with hearty repentance and humility & walk in all the commandements of GOD, he will visite you with mercy, and loving-

Note this ye that seek after witches for lost goods.

The misery of Jerusalem.

a Famine
b Pestilence.
c Death & Sword,
d Besiegement.
e Devouring dogs.
f Daily reproach.
g Losse & pains of eys.
h Slaughter of children.
i Ravishing of Wives.
k Burning of the Temple / *l* Desolation of the country, *m* Captivity. A remedy for these, First, Repentance, Obedience.

ly deliver you from the bondage of your enemies. After this shall rise among you a Star out of Jacob, and a man shall spring out of my seed, which shall walk as the Day-sun of righteousness among the children of men, in peace, and meekness, and righteousness, and no sin shall be found in him. The heavens shall open upon him, to pour out the Spirit of blessedness upon him from the Father, and he shall shed out the Spirit of grace upon you, and you shall be his children in truth, walking in his first and last Commandments. This is the off spring of the most high God, and the well-spring of life to all flesh. Then shall the Scepter of my Kingdom shine bright, and out of your root shall spring the bessel of planting, in whom shall grow up the Rod of righteousness unto the Gentiles, to judge and save all such as call upon him. After this shall Abraham, Isaac, and Jacob, rise up again to life, and I and the Princes my brethren, shall be your Scepter in Israel: Levi first, I next, Joseph the third, Benjamin the fourth, Simeon the fifth, Issachar the sixth, and so all the rest. And the Lord hath blessed us. Levi shall be

The most heavenly benefit of Christ his second coming.

the messenger of my presence, Simeon the power of my glory, Reuben Heaven, Issachar the earth, Zabulon the Sea, Joseph the Mountains, Benjamin the Tabernacle, Dan the lights, Neptalim the Dainties, Gad the Day-sun, and Aser an Olive tree. And there shall be one people of the Lord, and one tongue, and there shall be no more the false spirit of Belial, because he shall be cast into endless fire. They that are buried in sorrow, shall rise in joy: and they that were poor for the Lords sake, shall bee made rich. They that suffered penury, shall have plenty: and they that were weak, shall be made strong, they that died for the Lords sake, shall wake up unto life, and run in Jacob: yea, they shall run skipping and leaping, and they shall fly as Eagles for joy. But the ungodly shall be sorrowful, and the sinners shall mourn, and all people shall glorifie the Lord for ever. Therefore my children, keep all the law of the Lord, for there is hope for all such as walk aright. A hundred and nineteen years old do I die in your sight. Let none of you bury me in costly Cloaths, nor rip my belly, for so will Rulers do, but

A sweet comfort for the godly Christian *Matth.* 5. Note.

The blessed estate of the elect after death.

but carry me back into Hebron with you. With these words Juda died: and his Children doing in all things as he commanded them, buried him with his Fathers in Hebron.

¶ The Teſtament of ISSACHAR, made to his children at his death, concerning a ſingle heart.

Learn here a ſingle life,
Not void of pain, but ſtrife:
The Sythe, the Spade, the Aſſe,
Set forth what man he was.

THe Copy of Issachars Wordes. He calling his children about him, said unto them, Ye children of Issachar, hear your Father, and hearken to the wordes of the beloved of the LORD. I am Jacobs fifth son in the reward of Mandrake. For Ruben brought Mandrakes out of the field, & Rachel meeting him, took them of him; thereat Ruben wept, and at his noise my mother Lea came out. Now the Mandrakes were sweet-scented Apples, which the Land of Aram bringeth forth in high countries, by the water bankes. And Rachel said, I will not give thee these apples because they shall help me to children. Now there were two of these apples, and Lea said, doth it not suffice thee, that thou hast gotten away the husband of my virginity, but that thou wilt have these also? She answered, Let Jacob lie with thee to night for thy sons Mandrakes. Lea said unto her, Do not boast nor brag: for Jacob is mine, and I am the wife of his youth. And Rachel answered, How so? was he not first handfasted unto me, & set bed he not our Father fourteen years for me? His exhortation. *Gen.* 30.

What shall I do to thée? For many are the wiles and policies of men, and guile goes forward upon earth. If it had béen otherwise, thou shouldest not have séen Jacob in the face at this day. For thou art not his wife, but wert guilefully put to him in my stead; my father deceived me and conveying me away that night, suffered me not to see him. For had I béen there, this had not come to pass. Wherefore take the one Mandrake, and in lieu of the other, I grant thee him for one night: and Jacob knew Lea, who conceiving, bare me, and called my name Issachar, because of the hire. Then an Angel of the Lord appeared unto Jacob, and said that Rachel should bear but two sons, because thée had forsaken the company of her husband, and chosen continency: and if my mother Lea had not given the two Apples for his company, she should have born eight children, whereas by reason of that she bare but six, Rachel two, and because God visited her in the Mandrakes; for hee knew that she greatly desired to company with Jacob for Issues sake, & not for lust of pleasure: for she layed up the Mandrake, and deliverèd it unto Jacob

Jacob the next day, and therefore God heard Rachel in the Mandrakes, because that although she had a minde unto them, yet she ate them not, but offered them to the Priest of the most High, which was in those daies, and laid them up in the Lords house. Therefore my Children, when I came unto mans state, I walked with an upright heart, and became Baylif of Husbandry unto my fathers, and brought them the fruits of their Lands in their due seasons, and my father blessed me, when hee saw how I walked plainly and simply. I was no busie body in my doings, I was not hurtful nor spightful to my neighbour, I railed not upon any man, neither displeased I the life of any, that walked in singleness of minde. By reason hereof, when I was thirty years old, I took a wife, because labor had consumed my strength. I never knew the pleasures of a woman through wantonness, but my labour made me to sleep soundly, and my father did alwaies rejoyce of my simplicity. For whatsoever pains I took, first of all I offered all the first fruits, and the first ingendred cattel unto the Lord by the Priest, and then

The godly life of *Issachar*, and his true dealing.

An example for godly children.

A pattern of a virtuous life.

gabe my Father the rest, and the Lord doubled his benefits in my hands. Yea, and Jacob himself perceibed well that God wrought with my plain dealing. For unto ebery poor man, and to ebery man in adbersity, gabe I of the fruits of the earth with a single heart. And now my childzen, hearken and walk in singleness of minde, for I know that the Lord is bery well pleased with it. The single-hearted man cobeteth not gold, undermineth not his neighbour, lusteth not after diberstty of meats, desireth not shift of apparel, nor behighteth himself long time, but only hath an eye to Gods will, and the spirits of errour can do nothing against him. For he cannot skill to entertain a fair woman, lest he should defile his otwn minde: wrath obermastereth not his wit, enby melteth not his soul, neither doth his minde run cobetously upon gain. For he leadeth an upright life, and beholdeth all things with a single eye, excluding all burtfulness of worldly errour, lest he should oberse any of the Commandements of God. Therefore, my Childzen, keep Gods Law, and hold fast plainness: walk on in innocency,

With a plain dealing man the Lord is pleased.

A single-hearted man described, who and what he is.

and

and be not too inquisitive into Gods secrets, or of your neighbours doings, but love God and your neighbour, pity the poor and weak, bow down your back to Husbandry, and labour in tilling of the Earth in all manner of Husbandry, offering presents to the Lord with thanksgiving, who blessed the earth with increase, and a new spring of fruits, as he blessed all holy men from Abel to this day: for there is none other portion given me, than of the fatness of the Earth, whose fruits come by pains taking: for our Father Jacob blessed me with the benefits of the Earth, and the firstlings of fruits. Levi and Juda are glorified of the Lord among the children of Jacob, for God hath planted himself in them, giving to the one the Priesthood, and to the other the Kingdom. Therefore obey ye them, and walk plainly as our Father Jacob did; for unto God it is given to destroy the temptations of Israel. My Children, I know, that in the last days your Children shall forsake plainness, and cleave to covetousness, let go innocency, and follow lewdness, leave Gods Commandements, and stick unto Bi-

Learn you children, of the earth.

Obedience and plain dealing commended.

A Plague for disobedience.

lial, give ober husbandry, and gad after wicked debices, and therefore shall they be scattered amongst the Heathen, and become bond-slabes to their enemies.

Wherefore warn your Children of it, that if they sin, they may return quickly to the Lord, for he is merciful, and will deliber them, and bring them home again into their own Land. I am now an hundred and five and twenty years old, and I know not any deadly sinne upon me. I habe not known any woman but my wife, neither habe I committed whoredom in the lust of mine eyes. I habe not drunk wine unto drunkenness, neither habe I cobeted any pleasant things of my neighbours. There hath been no guile in my heart, neither hath there any lying gone out of my lips. I habe been sory with ebery man that was in beabiness, and giben my bread to the poor. I habe not eaten my meat alone, nor removed the bounds and buttels of lands. I habe been pitiful all the dais of my life & dealt truly in all cases. I habe loved the Lord with all my strength, and all men as my own children. My sons, if you also do the like, all the spirits of Belial will fly

The innocency of *Issachar*.

A godly pattern to follow.

Hearken you Landlords.

Learn you wealthy of the earth.

from

from you, and nothing that miſchievous men can do againſt you, ſhall have power over you. You ſhall bring all wilde beaſts into ſubjection to you, becauſe ye have the Lord of Heaven with you, if ye walk with him in ſingleneſs of heart. And he willed them to carry his body into Hebron, and to bury him there in the cave with his fathers. Thus he ſtretched out his feet, and died in a good age, having all his limbs ſtrong and ſound, and kept the ſleep of all the world.

The

¶ The Teſtament of ZABVLON, made to his children at his death, concerning compaſſion and mercy.

The poor man at home *Zabulon* fed,
The ſtranger unknown alſo cloathed:
When ſhip did ſail, *but gave him wit*
God did not fail, *to govern it.*

The Testament of *Zabulon*.

THe charge that Zabulon gabe to his Children, in the hundred and fourteenth year of his life, two and thirty years after the decease of Joseph; and he saith unto them, Hear ye me, ye sons of Zabulon, a good gift to my Father and Mother. For when I was begotten, my Father was greatly increased in Sheep and Cattel, by reason of the good luck that he had through the striked rods. I wist not, my Children, I wist not that I sinned in those daies, for I considered not that I dealt wickedly through ignorance in Josephs case: and moreover concealed it with my brothers from our father, howbeit that I wept much for it in secret: for I was sore afraid of my Brothers, because they had all conspired together to kill him with the sword that should bewray that secret. Nevertheless when they would have killed him, I besought them most earnestly with tears, that they would not do such wickedness. For Simeon and Gad came upon Joseph to have killed him, and Joseph falling upon his knees, said unto them, Have pitty upon

His exhortation, when it was given, *Gen.* 30.

The love of *Zabulon* towards *Joseph*.

A good conscience refuseth no trial. Love between brethren is as a precious ointment.

upon me my brethren, have pitty upon the bowels of our Father Jacob. Lay not your hands upon me to shed innocent blood, for I have not sinned against you. If I have done amiss, nurture me with chastisement, but lay not your hands upon me, for our Father Jacobs sake. Upon his saying of these words, I being moved with compassion, came and wept, and my heart melted within me, and all the substance of my bowels were loosened upon my soul. Also Joseph wept, and I with him, and my heart trembled, and the joynts of my body quaked, and I was not able to stand. And when he saw me weeping with him, and them coming towards him to kill him, he fled behinde me, and besought them to take pitty of him. Then Reuben stepping in, said: My brethren, let us not kill him, but let us cast him into the dry pit, that our fathers digged, and found no water in it. God suffered not any water to spring up in it, because it should be a safeguard for Joseph. And so God did, till they sold him to the Ismaelites. Thus have I no consent to the sinne against Joseph: but Simeon, Gad and the other

Mutual love is mutual safety.

of

of my brothers taking mony for Joseph, bought shoos with it, for themselves, their wiues, and their Children, saying: Let us not eat it, because it is the price of our Brothers blood; but let us tread & trample it under our feet, because he said, he should reign ouer us, and we shall see what his dreams will come unto. Therefore in the Scepter of Enochs Law, it is written of him that would not raise up seed to his brother, I have looſed Josephs Shooe. For when we came out of Egypt the young men unbuckled Josephs shoes at the Gate, and so we worshipped Joseph, as if it had been Pharaoh; and not onely worshipped him, but also kneeled down before him with blushing, and so were we put to shame before the Egyptians; for afterward the Egyptians heard of all the ill that we had offered and done to Joseph. After the laying of him in the pit, my brothers set meat upon the Table to eat. But I mourning for Joseph, did fast no meat by the space of two dates, and two nights together; neither would Juda eat with them, but had an eye unto the pit, because hee feared leſt Simeon and Gad should step there and kill him:

A figure of the treachery and covetouſneſs of *Judas*, read *Matth.* 27

Juda careful for his Brother.

when

When they saw that I ate nothing, they set mee to keep him till he was sold. He was in the Pit three daies and three nights, without repast, yet he was sold. Reuben hearing that he was sold in his absence, rent his garments, and wept, saying, How shall I look my Father Jacob in the face? And therewithall taking money, he ran after the Merchantmen: but he could not find them, for they had left the Kings high-way, and were gone away apace by by-lanes, and Reuben ate no meat that day. Dan therefore comming unto him, said, Weep not, neither be sad for the boy: for I wot what we may say unto our father Jacob. We will kill a Kid, and stain Josephs coat with the blood of it, and say unto him, See if this be thy Sons coat or no; for when they intended to sell Joseph, they stripped him out of our fathers coat, and put upon him an old coat of a bond-servant. Simeon had gotten his coat, and would not deliver it us, but was minded to have cut it in pieces with his sword: he was angry that he was yet alive, & that he had not slain him. Then all my brethren rising up together, said unto him, Why

Reuben his love toward *Joseph.*

Mark the wicked policy of the ungodly.

shouldest thou not give it us, seeing that thou onely art the worker of this mischief in Israel? Hereupon he gave it them, and they did as Dan had counselled. And now my children, I warn you keep the Lords commandements, bee merciful to your neighbours, and have inward compassion towards all, not onely men, but also beasts. For in that respect the Lord blessed me, insomuch that when all my brothers were sick, I escaped without sickness. For God knoweth every mans intent. Therefore my children, have compassion in your bowels, because that as any man dealeth with his neighbour, so will God deal with him. For the children of my brothers fell sick also, and died for Josephs sake, because their fathers pitied him not, but my children were preserved without sickness, as you know. And while I was upon the sea-coast of Canaan, I fell to fishing for my father Jacob: and whereas many others were drowned in the Sea, I abode unhurt. I was the first that made a Fisher-boat to float on the Sea, for God gave me understanding and wisdom therein, so that I did set up a mast in the boat, and fastned a sail to the midst of the wood,

Zabulon his exhortation.

Compassion is to be shewed as well to beasts as men.

The unmerciful punished, both they and their children.

Fishers Boats first invented by *Zabulon* but God gave the wisdome. *Gen.* 49.

and coasting along the shore in it, I fished for my fathers household, till we came into Egypt: and for pitty sake, I gave of my fishing to every stranger that I met with: if there were any forreiner born, or any sick body, or any aged person, I boiled my fish, and dressed it well according to every mans need, and carried it to them, comforting them, and having compassion with them. And therefore God made me to catch much fish in the sea. For he that giveth his neighbor, receiveth the things multiplied of the Lord. Five years did I fish, giving to every man that I saw, and serving all my fathers house sufficiently: in harvest time I fished, and in winter time I fed sheep with my brothers. Now will I tell you what I did, I saw a miserable man in the deep of winter, and having compassion upon him, I stole a garment privily out of my house, and gave it the naked man: you therefore, my children, take pitty indifferently of all men, & shew mercy with the things which the Lord giveth you, and deal them abroad to all men with a good heart. And if ye have not wherewith to succour the needy out of hand, yet have compassion on him with in ward

The singular compassion of *Zabulon*.

Note.

Zabulon's mercy in givingfood

A merciful deed to cloath the naked.

ward mercy. I know that my hand forfloweth not to give to him that wanteth, & to spend the time with him, insomuch that I have walked above fifty furlongs with such a one weeping, and my heart yerned upon him for compassion. You therefore, my children, have earnest & inward mercy towards all that are in misery, that God having pitty upon you, may be merciful to you likewise. For in the last days God will send his mercy upon the earth, and wheresoever he findeth inward and hearty mercy, there will he dwell, for look how much mercy man sheweth to his neighbour, so much will God shew to him again. Now when we came down into Egypt, Joseph minded not our evil dealing with him, but when he saw me, it made his heart yern: whom look ye upon my children, and learn to forget the harm that is done to you. Love ye one another, and do not one of you think upon anothers ill dealing: for that breaketh unity, and displeaseth all kindred & troubleth the mind. For he that is mindful of harm past, hath not the bowels of mercy. Mark the water, & see how it washeth away the sand, when the stones and timber are removed asun-

Inward compassion wanting ability serveth.

A rare example of a merciful heart.

God dwelleth in a merciful heart.

Joseph rewarded good for evil.

He that is mindful of injuries, is not merciful.

Apt ſimilitudes.

der. And if a brook be drawen into many ſtreams, the earth ſucketh it up, and it cometh to nothing: and ſo ſhall you, if you be dibided among your ſelbes; therefore dibide not your ſelbes into 2 heads: for all things that God hath created habe but one head apiece. He hath giben a man two ſhoulders, two hands, and two fet: but yet do all the members obey one head. I know by the writings of my fathers, that in the laſt days ye ſhal depart from the Lord, and be dibided in Iſrael, following two Kings, working all abomination, and worſhipping all manner of Idols, and your enemies ſhall take you priſoners, and you ſhall ſit among the heathen in all miſery, tribulation and ſorrow of mind: and afterward you ſhall remember the Lord, and repent, and he ſhall turn you again: for he is merciful and full of compaſſion, and thinketh not upon the lewdneſs of the children of men, becauſe they be fleſh, and the ſpirits of errour beguile them in all their doings. After this ſhall God himſelf raiſe up unto you the light of righteouſneſs: and wholeſomneſs & mercy are in his puniſhments. He ſhall redeem all men from the bondage of Belial.

An exhortation to concord.

The end of diſcord is miſery.

lial, and all the spirits of errour shall be trodden down, and he shall turn all nations to the following of him, and ye shall see God in the shape of man; for God hath chosen Jerusalem, and God is his name: nevertheless, by the wickedness of your words, you shall provoke him to wrath, and ye shall be cast off, till the time of full finishing. And now my children, be not sad for my death, neither be ye out of heart because I leave you. For I shall rise up again among you, as a Captain in the midest of my Tribe, among as many as have kept the law of the Lord, and the commandments of their father Zabulon. But as for the wicked, God shall bring everlasting fire upon them, and destroy them for ever. I return to my rest, as my fathers have done: now fear you the Lord your God, with all your strength all the dates of your life. As hee had spoken these words, he fell asleep, to his singular benefit: and his sons laid him in a Coffin, and carrying him back again unto Hebron, buried him there with his fathers.

The state of the wicked at the latter day.

The Teſtament of *Dan*, made to his children at his death, concerning anger and lying.

The Serpent with weapon, and *Dan* declare
The intent of thoſe men that wrathfull are.

THe copy of Dan his wordes, which hee spake unto them in his last daies: in the hundred five and twentieth year of his life, he called his tribe unto him, and said:

Yée children of Dan, hear my sayings, and give héed to the wordes of your Fathers mouth. I lied in mine heart, and shewed in my whole life the thing that is good: for truth joyned with right dealing pleaseth God well. I habe hated hurtful things, as lying and anger, because they teach a man all manner of naughtinesse. I confesse unto you my Children this day, that I was glad in my heart at the death of Joseph, that true and good man; and rejoiced at the selling of him, because our Father lobed him more than us. For the spirit of spightfulnesse and pride said unto me: Thou art his son too, as well as he. And one of the spirits of Belial wrought with me, saying Take this sword, and slay Joseph with it, and when he is dead thy Father shall lobe thee. This was that spirit of spightfulnesse which counselled me to debour Joseph

Heart and outward profession must be consociate.
Lies and anger schoolmasters of evil life.
Self-love thinketh himself as good as other.
Desire of prerogative entiseth to murther.

Man purposeth, but God disposeth.

seph, as the Leopard deboured a Kid. But the God of our father Jacob did not put him into my hands, nor suffer me to find him alone, that I might dispatch two Scepters in Israel by committing that wickednes. And now my children, I tell you of a truth, that unles you kéep your selves from this spirit of lying and wrath, and lobe truth & long sufferance, ye shall perish. Wrath is blinde, my children, and no wrathful man loweth truth in the face, because that although they were his *a* father and mother, yet doth he hold them all his enemies: though he be his brother, yet he *b* knoweth him not: though he be the Lords *c* prophet, yet obeyeth he him not: though he be a *d* righteous man, yet he regardeth him not: and though he be his *e* friend, yet he considereth it not. For the Spirit of wrath beletteth him with the snares of error, blinding his natural eyes, and dimming the eyes of his mind by falsehood, and giving to him a sight of his own making. And wherein bleareth he his eyes? In hatred of heart, for he giveth him a self-willed heart against his brother, to spight him, and envy him. My Sons, wrath is mischievous, for it becometh

A wrathful man lively described.
a He accounteth his Parents as enemies.
b He knoweth not his brother.
c He obeyeth not the Minister.
d Hee regardeth not the righteous.
e He considereth not his friend.

commeth a soul to the soul, and subdueth the body to it self by obermastering the soul, and giveth power to the body to work all wickedness. And when the soul hath wrought, it justifieth the thing done, because it seeth not. The properties of wrath.

Therefore he that is wrathful, if he be a man of might, hath treble power in his anger. One through the help and furtherance of his Servants: Another, of his riches, where through he perswadeth & obercommeth his unrighteousness: and a third, of the nature of his own body, which of it self worketh evil. And though he that is angry be a poor man, yet hath he his natural power doubled; For the said Spirit doth alwaies further his wickedness, by causing his deeds to be matched with lying. Wherefore consider the power of wrath how vain it is. For he is in bitter speech, and walketh at Satans right hand, that his deeds may be wrought in untrustiness and lying. For Satan doth first of all sting him by speech, and when he hath once pricked him forward, he strengtheneth him by deeds, and troubleth his understanding with bitter nips and losses, and so provoketh his mind to ex- A wrathful man worketh three waies, 1 By servants. 2 By riches 3 By himself. Two instruments of wrath; bitter speech & violent hands.

cessive

cessibe wrath. Therefore when any man speaketh against you, be not moved to anger: and if he praise you as good men, be not puffed up, nor changed into voluptuousnes and fiercenes of countenance; for when a man heareth a thing that misliketh him, first it tickleth him, and stingeth his minde, so that he thinks he hath just cause to be angry. Now therefore, my children, if ye fall into any loss and hinderance, be not out of patience, for the spirit of impatience maketh men to lust for the thing that is forgone, and to be angry for the want of it. Bear your losses willingly, & be not out of quiet for it: for unquietnes engendereth anger and untruth: and it is evil to have a double face. Anger and untruth talk one to another, to trouble the understanding. And when the mind is cumbred with disdain, the Lord departeth from it, and Belial getteth the dominion of it. Therefore my children, keep the Lords commandements and laws, eschew untruth, and hate it, that the Lord may dwell in you, and Belial fly from you. Speak every of you the truth to his neighbour, that ye fall not willingly into incomberance, and so shall ye be in quiet,

Remedy against wrath is forbearing of words.

The effect of impatience.

and

and ye ſhall habe the God of peace, war ſhall not prebail againſt you. Lobe the Lord all your life long, and lobe ye one another with a ſothfaſt heart. For I am ſure that in the latter bays ye ſhall depart from the Lord, and walk in naughtineſs, He prophecieth their wickedneſs. working the abominations of the Gentiles, and haunting wicked women in all lewdneſs, by the working of deceitful ſpirits in you. For I habe read in Enoch, that Satan is your prince, and that all the ſpirits of fornication and pride, ſhall ply themſelbes in laying ſnares for the children of Dan, to make them ſin before the Lord. But my children, ſtick ye unto Levi, and look upon him in all things. The children of Juda ſhall ſnatch away other mens goods like Lions through cobetouſneſs. A note for coveteouſneſs. For this cauſe ſhall ye be led away with them into captibity, and there receibe all the plagues of Egypt, and all the malice of the heathen: whereupon ye ſhall return to the Lord, and obtain mercy, and he ſhall bring you into his holy place, & proclaim peace to you. The Lords ſabing health ſhall ſpring up unto you out of the Tribes of Juda and Levi. He ſhall make war againſt Belial, and gibe our repentance obtaineth mercy. A prophecy of Chriſt his humanity.

young

young men the victory in revengement.
Christ lively described. Yee shall deliver the imprisoned souls of the Saints from Belial, and turn your unbelieving hearts to the Lord, and give everlasting peace to such as call upon him. The Saints shall rest in him, and the righteous shall rejoice in the new Jerusalem, which shall glorifie GOD for ever. Jerusalem shall no more be wasted, nor Israel led into captivity, because the Lord shall be conversant among men in the midst of it, and the holy one of Israel shall reign over you in lowliness and poverty, and he that believeth in him, shall certainly reign in heaven. Now my children, fear the Lord, and beware of Satan and his spirits. And draw nèr to God, & to the Angel that excuseth you:
Christ our Mediator. for he is the Mediator betwèn God and man to set peace in Israel. He shall stand
Christ assisteth us in all temptations. against the Kingdom of the enemy, and therefore will the enemy labour to overthrow all that call upon the Lord: for he knoweth, that whensoever Israel decayeth, then shall his enemies Kingdom come to an end. But the said Angel shall strengthen Israel, that he come not to an evil end. At that time shall Israel depart from

iniquity, and the Lord shall visit such as do his will in all places of Israel, and among the heathen his name shall be, The Sabiour. Therefore my children, keep your selves from all noysom dealings, and put from you wrath, and all untruth. Love truth and mildness, and look what you have heard of your father, deliver it over to your children, that the Father of Nations may receive you. For he was stedfast, long suffering, meek, lowly, and a Teacher of Gods law by his own works. Therefore depart from all unrighteousness, that ye may stick to the righteousness of the Lords law, and bury ye me by my Fathers. In saying these things he kissed them, and slept the sleep of the world. And his sons buried him, laying his bones by Abraham, Isaac, and Jacob. And like as Dan had prophecied to them, that they should one day neglect Gods law, and estrange themselves from the offspring and native Country of Israel, so came it to pass.

The

The Teſtamant of *Neptalim*, made to his children at his death, concerning goodneſs.

Run *Neptalims* race, but run apace:
Embrace his goodneſs and truſtineſs,
If your ſtate you ſee ſervants to be,
then God wil you bleſs, & give ſucceſs

The Testament of *Neptalim.*

THe Copy of Neptalims Testament, concerning the things which he discoursed at the end of his time, in the hundred and two and thirtieth year of his life. At the comming of his Children together, in the seventh moneth, the fourth day of the moneth, he being yet in good health, commanded a sumptuous feast, & great chear to be prepared. When he awoke in the morning from sleep, because he was even at deaths door, he praised the Lord that had strengthened him, and began to speak to his children, in this wise:

My children, give ear to Neptalim, hearken to your fathers words. I was born of Bilha, and because Rachel dealt craftily in putting Bilha to Jacob, in her own stead, and Bilha was delivered of mée in Rachels lap, therefore was I called Neptalim. And Rachel loved me, because I was born on her lap, and shée kissed me when I was a little one, saying God let me sée a brother of thine out of mine own womb after thée. By reason whereof, Joseph was like to mée *in* all

His birth.

Why he was called *Neptalim.*

Why *Joseph* was like *Neptalim*.

all things according to Rachels request. Now my mother Bilha was the daughter of Rotheus, the brother of Debora, Rebecca's nurse, and was born the self-same day that Rachel was born: for Rotheus was a Chaldean, of Abrahams kindred, a worshipper of GOD, free-born, and a noble man. Howbeit forsomuch as hee was taken prisoner, Laban bought him, and married him to a bond-woman of his, called Eve, who brought him forth a son, whom he named Zeliphas, after the name of the Castle wherein hee was taken. Afterward shee bare Bilha, calling her, her new hasty daughter, because she was fond of the Dug as soon as she was born. And because I was as swift of foot as a Stag, my father Jacob appointed me to run of all messages & errands, and blessed me by the name of Stag. For as the Potter knoweth what his vessel shall contain, and tempereth his quantity of clay thereafter: so the Lord maketh a mans body proportionable to the spirit that he will put into it, and fitteth the spirit to the ability of the body, so as there is no inequality or oddes betwixt them: for all the Lords creatures

His family

The swiftness of *Neptalim*, Gen. 49.

God his wisdom in creating us lively set forth.

are

are made by weight, measure, and rule. And as the Potter knoweth the use of every of them to what things they be meet, so the Lord knoweth the body, how far forth it is fit for goodness, and when it beginneth in evil. For there is not any Creature reasonable, nor unreasonable, which the Lord knoweth not, for he hath created all men after his own image: and as mans strength is, so is his work: as is his will, so is his work: as is his forecast, so is his doing: as is his heart, so is his mouth: as is his eye, so is his sleep: and as is his mind, so is his talk, either of the law of the Lord, or of the law of Belial. And look what diversity is between light and darkness, or between sight and hearing, the same diversity is there in man and woman. Neither is it to be said, that there is any bitterness in any thing, either of the face, or of other like things. For God hath made all things good in their order or degree: he hath set the five wits in the head, and knit the head to the neck, and covered it with hair for his glory. Moreover, he hath assigned the heart to wisdom, the belly to the avoidance of the stomach; the breast to

health, the liver to anger, the gall to bitterneſs, the ſpleen to laughter, the kidnies to craftineſs, the loins to ſtrength, the ribs to comelineſs, the ſeed to luſtineſs, and ſo forth. So my children, do all things in order, and in the fear of God, neither do ye any thing diſorderly in ſcorn, or out of due ſeaſon. For thou canſt not command the eye to hear, neither canſt thou do the works of light in darkneſs. Therefore haſte you not to mar your doings through cobetouſneſs, or to beguile your own ſouls with fond talk. For by holding your peace with a clean heart, ye ſhall be able to keep the will of God, and to caſt away the will of the devil: the Sun, Moon, and Stars, break not their order, neither break you Gods law in the order of your doings. The Gentiles by going aſtray, and by forſaking the Lord, have changed their order, and followed ſtocks and ſtones, and ſpirits of errour. But do you not ſo (my children:) know ye that your onely one God is the Lord in the skies, on the earth, in the ſea, and of all creatures, for he is the maker of them; and be not like Sodom which altereth the order of her nature:

All things muſt be done in time and order. The reaſon.

like-

likewise the waters alter'd the order of their nature, and they whom God curſed in the flood, making the earth deſolate and fruitleſs for their ſakes. My children, I ſay theſe things, becauſe I have read in the holy writings of Enoch, that you alſo ſhall depart from the Lord, and walk in all the wickedneſs of Sodom, and the Lord ſhall bring thraldom upon you, ſo as you ſhall ſerve your enemies, & be pincht with all manner of tribulation and pain, till God conſume you every one: and when ye be made few and ſmall, ye ſhal turn again, and know the Lord your God, & he ſhal bring you again into your own land, according to his manifold mercy. And it ſhall come to paſs, that when they ſhall be come into the country of their fathers, they ſhall forget the Lord again, and deal wickedly, ſo as the Lord ſhall ſcatter them all over the face of the whole earth till in the mercy of the Lord come a man that poureth out mercy and righteouſneſs upon all men both far & near. For in the xl. year of my life, upon mount Olivet toward the eaſt ſide of Jeruſalem, I ſaw the Sun and Moon ſtand ſtill, and behold, Iſaac my fathers father ſaid to us,

Neptalim propheciſeth the miſery of his children.

A Viſion.

Come hither apace, and every one of you take hold, according to his strength, for the Sun and Moon may be caught. And we came running all together, and Levi caught hold of the Sun, and Juda jumping up, caught hold of the Moon, and were both of them lifted up with them. And when as Levi became as the Sun, a certain young man delibered him twelve boughs of Palm tree, and Juda shined as the Moon, and twelve beams or rays were under his feet, and Levi and Juda running together, beheld one another. And behold, there was a Bull upon earth that had great horns, and Eagles wings upon his back, and we would have caught him, but we could not: for Joseph stepping before us, caught him, and mounted aloft upon him. And behold, there appeared unto us an holy writing, saying: The Assyrians, Medes, Elamites, Galathites, Chaldees, and Syrians, shall hold the Scepter of Israel in thraldome. And again, a seven months after, I saw our father Jacob standing in the sea of Jamma, and us his sons with him. And behold, there came a ship sayling by, full of dried flesh, without Mariner or Pilot.

Upon

Upon the ship was written Jacob, and our Father said to us, Let us go to our ship: when we were within it, there rose a sore tempest, and a mighty gale of wind, and our father who held the stern, flew away from us, and then we being tossed with the storm, were carried into the sea, and our ship was filled with water, and weather-beaten, and torn on all sides. Then Joseph died out in the boat, & we all were divided upon twelve boards, and Levi, and Juda was among us, so were we scattered on all coasts, and Levi being clad in sackcloth, prayed unto the Lord for us all. As soon as the tempest was allayed, the ship came quickly to land, and behold our Father Jacob came, and we rejoyced all together with one minde. I told my father these two dreams, and he said to me, these things must be fulfilled in their time, and Israel must indure many things. Then said he further to me, I believe that Joseph is alive, for I see that the Lord doth always number him with us. And he said, thou lovest my son Joseph, but yet I see thee not, neither seest thou Jacob that begat thee: truly he made us to weep at these words of his, and my bowels

Remorse of conscience moveth open confession.

glowed within me, to bewray unto him that Joseph was sold, but I was afraid of my brothers. Behold, my sons, I have shewed you the last times, and all things that shall be done in Israel. You therefore command your children to be helpful unto Levi and Juda. For by Juda shall health and welfare spring up unto Israel, and in him shall Jacob be blessed. For by his Scepter shal God appear, and dwell among men upon earth, to save the flock of Israel, and to gather the righteous from among the Heathen. My children, if you do well, both men and Angels shall praise and bless you, and God shall be glorified by you among the Gentiles, the Devil shall flee from you, the beasts shall stand in awe of you, and the Angels shall receive you, for like as if a man bring up his children well, the child giveth and endeavoureth alwayes to be mindful and thankful: So of good works there is a good remembrance with God. But as for him that doth not good, him shal men and Angels curse, and God shall be dishoneured through him among the Gentiles, and the Devil shall possess him, as a peculiar vessel and instrument, and all beasts

By doing well, God is glorified, men blessed, & the Devil vanquished.

beasts shall obermaster him, and the Lord shall hate him. For the commandments of the law are of two sorts, and are fulfilled in works. For there is a time for a man to company with his wife, and a time to forbear her, that he may give himself to prayer. There are two commandments which breed sin, except they be done in their due order, and so it is in the rest of the commandments. Therefore be you wise and skilful in the Lord, knowing the order of his commandments, and the laws of all things, that God may lobe ye. Having commanded them many other such things, he prayed them to conbey his bones to Hebron, and to bury him by his fathers. And so eating and drinking with a merry heart, he covered his face, and died. And Neptalims children did all things according as their father had commanded them.

The Teſtament of GAD, made to his Children at his death, concerning Hatred.

You that excell in Martial feats,
Lo *Gad*, but GOD obey:
Leſt in *Gads* wrath you GOD offend
And loſe your hoped prey.

THe Copy of Gads Testament, and of the things that he spake to his Children, in the hundred and seventh year of his life, saying, I was Jacobs seventh son, and skilful and strong in keeping of sheep. I kept the flocks by night, & when there came any Lion, Leopard, Wolf, Bear, or other wilde Beast upon our Cattel, I ran to it and killed it. Joseph also did feed sheep with us about a thirty dayes, who being tender, fell sick by reason of obermuch heat, and went home to Hebron to his father, whom he lodged by himself, because he lobed him. And Joseph told our father, that the sons of Bilha wasted his goods at Zilpha, and made habock of them, without the knowledge of Juda and Ruben. For he knew that I had rescued a lamb out of a Bears mouth, and killed the Bear, and that because the lamb could not live which (thing griebed me) we killed it also and ate it. He told our father of it, and our brethers were greatly discontented with his doing, eben to the day that he was sold into Egypt, and the spirit of hatred was in me, insomuch as I could not finde in my heart to hear Joseph speak, or to see him, because

Gad a good and valiant shepherd.

Gad hated Joseph for his complaining to his father.

because he had rebuked us openly for eating the lamb without Juda. To be short, he made our father believe whatsoever he told him. But now I acknowledge my sin, my children, that I was often in minde to have killed him, for I hated him from my heart, and I was utterly without compassion towards him, and the cause of this my great hatred towards him, was his dreams; Therefore I would have devoured him, as an Ore eateth up grass from the earth. And for that cause I and Juda sold him to the Ismaelites for 30 gilderneſs, of the which we kept away ten privily & shewed the other 20 to our brethren. And so covetousness perswaded me to wish his death. But the God of our fathers delibered him out of my hands, to the intent I should not do such wickedness in Israel: and now my children give ear to the words of truth, that ye may live righteously, and keep the law of the highest, and not go astray through the spirit of hatred, for that is evil in all mens doings. Whatsoever another man doth, that doth the hater mislike and abhor. If one keep the Law of the Lord, he praiseth it not: If one fear the Lord, and deal

2 For his dreams.

righ-

righteously, him he loveth not, but dispraiseth the truth, he envieth him that ordereth his wayes aright, he imbraceth backbiting, he loveth scornfulness; and because that hatred hath blinded his mind, he doth to his neighbors as we did to Joseph; therefore my Children keep your selves from hatred, because it committeth wickedness even against the Lord; for it will not hear the words of Gods commandement, concerning the loving of a mans neighbour, but sinneth spitefully against God. If a brother offend, by and by it blazeth him abroad, and is hasty to have him condemned & killed, or punished for his offence. And if the offender be a servant or bondman, it accuseth him to his master, and deviseth all means that may be to persecute him, & to put him to death if it be possible; for hatred worketh with spitefulness, and is alway sorry to hear or see men go forward, or prosper in well doing. For like as love beareth good will even to the dead, and wisheth them alive, and would (if it were possible) slay them from death, which are condemned to dye; So hatred seeketh to slay the living, and deemeth them unworthy of life which have offen- A comparison.

offended neber ſo lightly. For the ſpirit of hatred doth through cankred frowardneſs of heart, worke joyntly with Satan in all things, even to the death and deſtruction of men. But the ſpirit of lobe doth through long ſufferance worke with Gods Law to the welfare of men. Hatred is ebil, becauſe it abideth with lying, ſpeaking continually againſt the truth, making a great ado of ſmall matters, ouerſhadowing the light with darkneſs, counting ſweet to be ſower, teaching ſlanderouſneſs, war, wrong, and abundance of all miſchief, and finally filling the heart with debilliſh poiſon. My childzen I ſpeak theſe things upon experience, to the intent you ſhould eſchew hatred, and ſtick to godly lobe. Righteouſneſs dziueth out hatred, and lowlineſs killeth it, for a righteous and lowly perſon is aſhamed to do wrong, not for fear of rebuke, but for conſcience ſake, becauſe God ſeeth his intent. He backbiteth no man, becauſe the fear of the higheſt ouercometh hatred: for the fear of the Lord offendeth not, neither will do any man wrong, no not euen in thought. At length I came to the knowledge of theſe things, when I had repented

The property of hatred.

A righteous man deſcribed.

ted me of my dealings toward Joseph. For the true Repentance that is according to Gods will, mortifieth a man to obedience, chaseth away darkness, inlightneth the eies, giveth knowledge to the minde, and leadeth the soul to salvation. And whatsoever men know not of themselves, that doth repentance teach them. For it brought upon me the pain of the heart, and if my father Jacobs prayers had not bin, surely I had died out of hand. For look wherein a man sinneth, by the same he is punished. Forasmuch therefore as my heart was merciless toward Joseph, I suffered Gods rigorous justice in my heart by the space of 11. moneths, that the time of my punishment might fall out even, with the time that I urged the selling of Joseph. Now therefore my children, each of you love his brothers, and put away hatred from your hearts, loving one another in deed, word, and thought of mind. For before my fathers face I spake mildly of Joseph, but behind his back, the spirit of hatred darkened my understanding, and tempted my mind to kill him. Wherefore love ye one another heartily: & if any of you offend other, tell him

Love consisteth in deed, in word, and mind.

him of it gently, driving out the poyſon of hatred, and foſtering no deceit in heart. And if the offender confeſs it, and be ſorry for it, forgive it him: and if he deny it, ſtriue not with him, leſt he fall to ſwearing, and ſo ſin double. Let no ſtranger hear you uttering one anothers ſecrets in variance, leſt he turn to bee your ill-willer, and worke ſome great miſchiefe againſt you. For he will talke guilefully with thee, and undermine thee to do thee a ſhrewd turn, taking his poyſon at thine owne hand. Therefore if he deny it, and be aſhamed of it, and hold his peace when he is rebuked, draw him not out, for in denying he repenteth him, ſo as he will no more offend thée, but honour thée and fear thée, & be in quiet. But if he be unſhamefac't, and abide by his naughtineſs, then refer the reuengement of it to God with al thy heart. If another man proſper more than thou, be not griefed at it, but pray for him, that he may haue perfect proſperity. For peradventure, it may bee to your owne benefit. And if he bée exalted more and more, enuy him not, but remember that all fleſh ſhall die, and praiſe God for it, who giueth good and profitable things

Enuy no mans proſperity. It may be perchance your profit

things to all men. Seek the Lords judgements, and so thy mind shall let him alone and be in quiet. Now if a man be enriched by evil means, as Esau my Fathers brother was, envy him not: for in so doing ye controll the Lord, who either taketh away his benefits from the wicked, or leaveth them still to the repentant, or else reserveth them in the unrepentant to their endless punishment. For the poor man having sufficient of all things, giveth thanks unto the Lord, and is enriched of all men, because men wish him no harm. Therefore my children, away with hatred out of your hearts, and love one another with a right meaning mind. Also will you your children to honour Levi and Juda: for out of them shall the Lord make the Saviours of Israel to come. I know that in the end your children shall depart from them, & walk in all manner of mischief, naughtiness, and corruption before the Lord. And after a little pausing, he said again: My sons, hear me your Father, bury me by my fathers: And so plucking up his feet, he slept in peace: and after five years, they carried him thence, and laid him with his fathers in Hebron.

A poor man how he is rich.

A prophesy of Christ.

The

The Teſtament of ASER, made to his children at his death, concerning two Faces, of Vice and Virtue.

Two waies, ſaith *Aſer*, are prepar'd
for men: the one for joy;
The laſt for death. The firſt is beſt,
but this breeds ſore annoy.

The Testament of ASER.

THe Copy of Aser his Testament, and of the things that he spake to his Children in the 110 year of his life, being still in health, he said unto them. Ye children of Aser, hearken unto your father, & I will shew you all things that are right before the Lord. The Lord hath given two wayes unto the Sons of men, two mindes, two doings, two places, and two ends; and therefore all ways may be one, yea though they be contraries, as are the wayes of good and evil. Also there are two minds in our breasts, which do move us either to honesty or dishonesty. Therefore if a man be led to goodness, all his doing are occupied about righteousness, and if that he do any thing amiss, by and by he repenteth him; for in as much as his minde is bent unto righteousness, he putteth away naughtiness, and out of hand amendeth his misdeeds, & correcteth the corruptions of his minde. But if his minde incline unto evil, all his doings tend unto naughtiness, in so much that he thrusteth away the good, and taketh unto him the bad, because he

Two wayes for a man to walk in.

Two minds in a man of good & of evil.

is under the dominion of Belial: and if he do any good thing, he turneth the ſame unto evil. For if he begin to do any good, he bringeth the end of his doings to an evil worke, becauſe the treaſure of his heart is infected with the benome of a devilliſh and miſchievous ſpirit, and therefore the evil obermaſtereth the good in his minde, and bringeth the end of the thing to naughtineſs. Some man ſheweth compaſſion upon him that ſerveth his turn in naughtineſs, that man hath two faces, and that deed of his is ſtark lewdneſs. Another man loveth ungraciouſneſs, and he is lewd likewiſe: and although he could find in his heart to dye for the compaſſing of his evil, yet it is manifeſt that he is double faced, and his doing is altogether ſtark naught. For his love being but lewdneſs, doth as it were cloak his evil with a good Name, whereas the drift of his doings tendeth unto a wicked end. Another he alſo doth open wrong, pilleth and polleth, is covetous, and pitieth not the poor. He alſo hath a double face, and all this is ſtark naught; for in being niggardly towards his neighbour, he provoketh Gods wrath,

Diverſe ſorts of double faces.

The covetous mans wickednes deſcribed.

wrath, and denieth the highest, in not pitying the poor. He deſpiſeth and ſpighteth the Lord, which is the commander of the law; he ſuffereth not the poor to reſt, he defileth his own ſoul to make his body gay, he killeth many, and pitieth few: this is the part of a double faced perſon. Another committeth whoredom and fornication, or beareth many men pittiouſly with his power and riches, and yet abſtaineth from meats: his faſt is naught, for he doth the commandments with an evil conſcience, and that is a double faced dealing, which is altogether naught. Such manner of folk are right Swine and Hares, for they ſeem to be half clean: but in very deed they be utterly unclean. You therefore my children, become not like them, neither bear you in one hood two faces, the one of goodneſs, and the other of naughtineſs, but ſtick all only unto goodneſs: for in goodneſs doth God reſt, and men like well of it. Shun naughtineſs and kill the Devil in your good works: for they that are double faced, ſerve not God, but their own luſts, becauſe they ſeek to pleaſe Belial, and ſuch as are like themſelves. Now, though plain dealing men

God abideth with the plain dealer.

The preposterous judgement of the world makes not good or bad.

and ſuch as pretend but one face are taken for offenders, at the hands of ſuch as bear two faces, yet are they righteous before God. For many in killing wicked perſons, do two works at once: namely, good by evil: but indeed, the whole work is good, becauſe that he which hath rooted out the evil, hath deſtroyed it. Some man hating his neighbour, mercifully blameth him for his adultry, or theft, ſuch a one is double faced, but yet is the whole work good, becauſe he followeth the Lords example, not reſpecting what ſeemeth good, when it is evil in deed. Another will not make merry with Riotors, leſt hee ſhould be ſtained by them, and defile his own ſoul. This man alſo is double faced, but yet is all his doings good: and he is like a Roe or a Stag, which in a common wilde herd ſeem to be unclean, and yet are altogether clean, becauſe he walked in the zeal of the Lord, ſhunning and hating thoſe whom God willeth to be ſhunned, in his Commandments, and ſo killeth he evil with wel-doing. See therefore my ſons, how there are two in all things, one againſt the other, and the one hidden

Other kinds of double faced men.

under

under the other. Death ſucceedeth to life, ſhame to glory, night to day, and darkneſs unto light. All righteous things are under life and light, therefore doth eternal life obermaſter death. It is not to be ſaid, that truth is untruth, righteouſneſs unrighteouſneſs, or right wrong, becauſe that as all things are under God, ſo all truth is under light. I habe practiſed all theſe things in my life, and not ſtraied from the truth of the Lord, but ſought out the Commandements of the Higheſt, to the uttermoſt of my power, & walked with one face in goodneſs. Take heed therefore my children to the Lords Commandements, and follow the truth with one ſingle face. For they that are double faced, ſhall be double puniſhed. The ſpirit of errour hateth the man that fighteth againſt it. Keep the law of the Lord, and regard not evil that ſeemeth good, but habe an eye to the thing that is good indeed, and keep the ſame, returning to the Lord in all his Commandments, and reſting upon him: for the ends whereat men do aim, do ſhew their righteouſneſs, And know the Angels of the Lord from the Angels of

Aſer his righteous living.

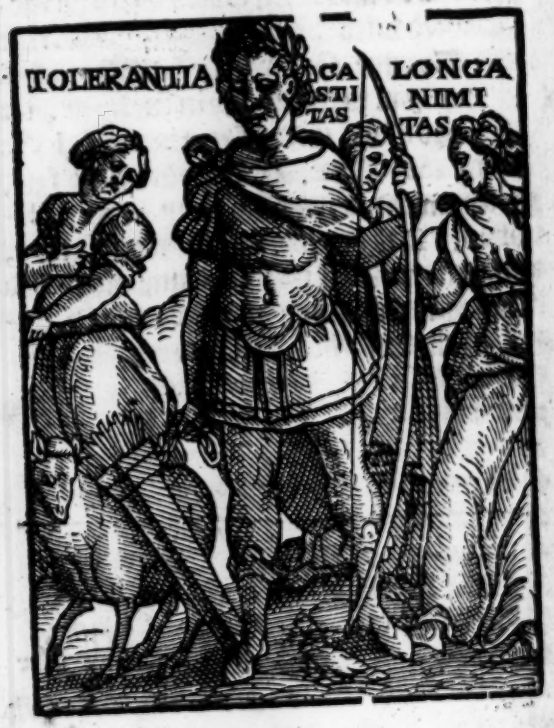
Double faced, double puniſhed.

Sathan. For if ye cleave to wicked spirits, your souls shall be tormented of the wicked Spirit whom ye serve, in wicked lusts and works. But if ye quietly and cheerfully acquaint your selves with the Angel of peace, he shall comfort you in your life time. My children, become not like the Sodomites, which knew not the Angel, and perished for ever. For I am sure that you shall sin, and be delivered into the hands of your enemies, your land shall be laid waste, and your selves shall be scattered into the four corners of the earth, and be despised as unprofitable water in your dispersing abroad, untill the Highest do visit the earth, eating and drinking as a man with men, & breaking the Serpents head in pieces without noise. He shall save Israel, and all the heathen by water, being God hidden in man. Therefore tell your children these things, that they neglect not Gods Law, written in the Tables of heaven. For the time will come, that they shal give no credit to the law of the Lord; and you falling unto naughtiness, shall deal wickedly against God, giving no heed to his Law, but unto mens commandments. For this cause shall

A prophecy of Christ his humanity.

ſhall ye be ſcattered abroad, as my Brethers Gad and Dan, which were not acquainted with their own Country, Tribe and Tongue. Nevertheleſs the Lord ſhal gather you together again in faith, for the hope of his mercy, for Abraham, Iſaac and Jacobs ſake. When he had ſo ſaid, he commanded them to bury him in Hebron. And he died, ſleeping a good ſleep, and afterward his ſons doing as he had willed them, carried him back, and buried him with his Fathers.

The Testament of JOSEPH, made to his Children at his Death, concerning Chastity and Patience.



Let *Joseph* teach thee
Love and Chastity,
So shalt thou have
A long blessed life,
Void of all strife,
Even to thy grave.

The Testament of *Joseph.*

My sons and my brethren, hear ye Joseph the wel-beloved of Israel. My children hear your Father. I have known in my life envy and death: with the which my brethren would have destroyed me. For they hated me, and God loved me; they would have killed me, and the God of my Fathers kept me; they put me into a pit, and the most high brought me out again: I was sold as a bondman, and the Lord made me free, and his strong hand helped me. I was kept in hunger, and the Lord himself nourished me. I was left alone, and the Lord comforted me: I was sick, and the Lord visited me: I was in prison, and the Saviour made me glad: I was fastned in Chains, and the Lord unbound me: He pleaded my cause in the accusations of the Egyptians; and not only delibered me from Envy and Deceit, but also exalted me, insomuch that Putiphar, chief Steward of Pharaohs house, did lend me lodging, where I was in jeopardy of my

Josephs afflictions.

God helpeth in distress.

my life, by reason of a shameless woman, which inticed me to do naughtiness with her, through the flame of voluptuousnes burning about her breast. I was cast in prison for her: I was beaten and mocked for her, yet the Lord caused the Keeper of the Prison to be moved [with] mercy towards me. He forsaketh not them that fear him, neither in darknes, neither in bonds, neither in tribulations, or necessities. God is not ashamed as man, neither dreadeth he as men, neither shaketh or shrinketh he for fear as earthly men. He is present in all places, and in their most grievous sorrows he comforteth his. He goeth away for a season to try the thoughts of their mind. He found me trusty in ten Temptations, and in every one I was constant and preferred. For sufferance is a great medicine, and causeth much goodnes. How often did the Egyptian threaten my death? How often was I punished? and yet the woman called me again? How often did she threaten me to dye, because I would not have to do with her? She said unto me, thou shalt have governance of me, and all that be mine, if thou wilt give thy self unto me,

God never forsaketh his.

Joseph constant in temptations.

Sufferance what it is.

and

and obey my desire, & thou shalt be Lord ober us. But I remembred the wozds of my father Jacob, and entring into my chamber, made my prayer to the Lord, & fasted seben daies: yet I appeared unto the Egyptian, in the self-same estate of body, as if I had lived in pleasures and delights. For they that fast for God, receibe beauty of face. When I had wine giben unto me, I dzunk none: and fasting three daies, I took my meat daily, and gabe it to the sick and needy, and early I awaked unto the Lord, and wept for Metemphetica the Egyptian, because she was ebermoze troubling of me. She came unto me in the night, as though she would habe bisited me. And first truly because she had neber a son, she feigned to take me as her son. And I prayed to God to send her a son: untill which time she embraced me, as though I had been her son, and I perceibed not the cause. And for a conclusion, she dzew me to habe done fornication with her, and I remembring my self, was sorrowful to the death. And when she was gone out, I came to my self, and sorrowed many daies: for I perceibed her deceit and errour. And I spake

A present medicine in temptation.

Not from meats but from wanton fare.

A crafty practice of a woman.

spake unto her the words of the most high God, if peradventure she might be turned away from her pernicious concupiscence. Many times as to a holy man she spake flattering words to mee, not without deceit, lauding my chastity before her Husband, which would utterly have destroyed me: both manifestly and secretly she said unto me, Fear not my Husband, for he is perswaded of thy chastity. For if so be that any man shewed him of thee and me, he would not believe it. For because of this thing, I covered me with sackcloth, and laid me flat upon the earth, and prayed unto Almighty God, that he would deliver me from this Woman of Egypt. When she could do nothing this way, she came unto me again armed with other reasons: that is to say, that shee would fain learn the Word of God of me, and began to speak after this manner. If thou wilt have me to forsake mine Idols, follow my desire, & I will perswade my husband the Egyptian to go from his Idolatry, and we shal walk in the law of thy God. I made answer to these things: GOD will have none to worship him with uncleanness, nei-

Flattery the Devils sweet bait.

A token of a zealous heart.

Hypocrites are of all religions for lucre.

Double faced men God abhorreth.

neither hath he any pleasure in adulterers: and she held her peace, desiring to fulfill her concupiscence. And I fasted and prayed, that God might deliver me from her. Again at another time, she said unto me: If thou wilt not do adultery with me, I will kill my Prince, and so by the law I shall take thee to my Husband. When I heard that, I rent my garment, and said: Woman, I pray thee be ashamed of these things before God, and fear God, and do thou not such an abominable thing: Neither despair utterly, that thou drown not thy self in thine own evil: for if thou go about, I shall utter and declare the thoughts of thine iniquity. She fearing these things, prayed mee that I would not bewray her naughtiness, and so departed. Yet again, she went about to beguile me with gifts, sending unto me all things that men have néd of, and she sent me meat strewed about with Inchantment. And as the Eunuch brought it in, I beheld, and saw a terrible fellow giving me a sword with the dish, and I perceived that shee went about to deceive mée. And when he was gone, I wept, and touched not that meat, nor

Note the fruit of lust

nor any other of her sending, for a good while after. A day after that, she came to me, and said, What is the matter that thou hast not eaten of the meat? And I said unto her, because thou hast poysoned it. Therefore thou shalt know that I will not come unto Idols, but only unto God. Now understand therefore, that the God of my father, by his Angel hath shewed thy mischief unto me, and I have kept the meat to thy shame, if perchance thou mightest repent, or learn that the malice of wicked doers prevaileth not against them that worship the Lord in chastity. And I took and did eat before her, saying: The God of my fathers, and the Angel of Abraham shall be with me, and then she fell down at my feet, and wept. Then lifting her up, I exhorted her many waies, and she promised unto mee, that she would never do such iniquity after that day. Yet because her heart was mourning, and did burn toward mée in adultery, with sighs coming from the depth of her stomach, shée cast down her countenance. The Egyptian her husband perceiving her, said, Wherefore holdest thou down thy face? She answered,

Joseph did first admonish, and not proclaim.

The name of God, & fear of infamy, pricketh the conscience Note this.

I

I am eben ſorrowful at the heart, and he comforted her that was not ſick: yet again ſhe entred in to me (her husband being without) and ſaid, I am ſtrangled or choaked; either I will break my neck, or elſe drown my ſelf, without thou wilt obey me. And I perceiving that the ſpirit of Belial troubled and vexed her, prayed unto the Lord my God, and ſaid thus, Wherefore art thou vexed and troubled, all blinde in ſin? Remember thy ſelf, for if thou do kill thy ſelf, the concubine of thy husband called Secon, enbying thee, ſhall beat thy children & deſtroy the memory of thee from the earth. And ſhe ſaid unto me, Have done, have done I perceive that yet thou haſt ſome care, for me; I have eben enough that thou defendeſt my life and my childrens. I have good hope in time to come, that I ſhall obtain my wiſhed deſire. And ſhe perceived not that for the love of my Lord God I ſaid ſo, and not for her ſake. Whatſoever he be, that followeth the concupiſcence of his moſt filthy and pernicious deſire, is made ſervant unto the ſame, as this woman was. And if he bear any good thing in the paſſion wherein he is obercome, he

draweth

draweth the same to his pernicious or filthy desire. I say unto you my Sons, that it was about six of the clock when she went from me, and I fell upon my knées praying to God all that day with the night following. And about the breake of the day I arose weeping, that I might once be delibered from this Egyptian woman. Finally, she caught me fast by the garment, drawing me to have gone to bed with her. Then perceiving that she waxed mad, and that violently, and with strength she held my cloaths, I let my cloaths slip from me, and fled away.

A remedy against temptation.

Then she complained to her husband of me, which put me in prison in the Kings house. The day following after, I was sore beaten and cast in prison. And when I lay bound in fetters, this Egyptian woman waxed sick for sorrow, and harkned how I lauded GOD, being in a House of Darkness. For I rejoycing, with a glad voice, glorified my God, onely that by such occasion I was delibered from the Egyptian woman. Yet she left not to stand hearkning, & said, Have done, and take the offer which I put unto thee, and fulfil my desire, and I will deliber

Note a subtile woman.

thee

from thy Bond, and bring thee out from the darkness; but all that could perswade me nothing, insomuch that in thought I was not inclined to any desire of her. For God loveth him better which fasteth in chastity, being in a prison of darkness, than him which taketh his pleasure with voluptuousness in a chamber of honour & riches. For if a man live in chastity, and desire glory (if God perceive it to be expedient for him) he giveth it unto him, as he hath done unto me. Many times as though she had been sick, she descended unto me unlooked for, and heard the voice of my praying, and stood the more still. But when I heard her sigh, I held my peace, for in her house she stripped her self naked, breasts, legs, and arms, whereby she might have kindled me into the love of her. For she was very fair, and gloriously adorned to have deceived me, but God kept me from her works. Therefore my Sons, behold what sufferance with prayer and fasting doth. And therefore if you love soberness and chastity in sufferance and humility of the heart, the Lord shall dwell in you, for he loveth sobriety: and when the most High doth

Joseph's singular chastity.

A property of a Harlot.

The commodity of prayer & sufferance

dwel in a man, although he chance to fall into enuy, or into bondage, or slander, the Lord which dwelleth in him, will for his chastity not only deliuer him, but also exalt him, and glorifie him, as he hath done me, for he is alwayes with him in word, in déed, and thought.

Josephs lowlines in prosperity.

My Children, ye know well how my Father did loue me, and yet I was neuer the prouder thereof in my heart. For though I was a childe, I had euer the feare of God in my mind. When I grew vnto age, I moderated my self, and honoured my brethren, whom I feared. I held my peace when I was sold, because I would not haue the Ismaelites to know my stock and kindred, how I was the son of Jacob, a man of great strength & power: Therefore haue you in your déeds the feare of God, and honour your brethren, for all men that obserue the Law of God are loued of him. Then I came with the Ismaelites to a certain place called Indoclep, and they demanded of me what I was; and I said (because I would not reproue my brethren) that I was one of their houshold Slaues. Then said the chief of them, thou art no slaue; for thy coun-

countenance doth shew thée what thou art. And be threatned me unto the death, yet for all that I said again I was their slave. But when we came into Egypt, they began to stribe who should have me for the money that was paid, and they agréed that I should abide in Egypt with a Merchant of their faculty untill such time as they had made their Merchandise and returned again; and God gave me grace in the sight of the Merchant, that he gave me the charge of his house, and the Lord blessed him by my hand, for the Lord gave him plenty of Gold and Silber, and I was with him thrée months and five dayes. In this time passed by Memphitica the wife of Putiphar in great glory, and she cast her eyes upon me (for the Eunuches had shewed her of me) & she shewed her husband of the Merchant which was made rich in the hand of a young man being an Hebrew, and she said they had stoln him out of the land of Canaan, therefore do now judgement upon him, and take the young man to be your steward, and the God of the Hebrews shall bless you, for grace from heaven is in him. Putiphar her husband perstwaded

An amiable countenance a token of a liberal mind.

A covetous heart like Achab

with these words, caused the Merchant to be sent for, & said unto him, what do I hear of thée, that stealest souls out of the Land of the Hebrews, in selling of Children? The Merchant fell down upon his knées, and prayed him, saying, I beséech thée Lord, shew me, for I know not what thou sayst. He answered again, Where gatest thou this Hebrew childe? and he said, the Ismalites left him with me, until they came this way again. When he had said so, Putiphar said, bring the young man hither; and I being brought in, did reverence to the Prince of the Eunuches, for he was the third man in dignity with Pharaoh, and Prince of all the Eunuches, and he had wife, children and concubines. And when he had taken me apart, he said, Art thou bond, or art thou free? I answered, bond. And he said unto me, Whose bondman art thou? I answered him, the Ismaelites. And he said again unto me, How came it to pass that thou wast made their bondman? And I said, For they bought me in the Land of Canaan; yet he did not beléeve me, saying, Truly, thou lyest, and commanded me to be beaten. Memphitica his wife spied me beaten

at

at a windowe, and sent unto her Husband, saying, Thy judgement is unjust, for thou dost punish wrongfully the young man that is stolen. But because I changed not my word, yet again was I beaten, and commanded to be kept at his commandement, till such time as my Masters came. And his wife said unto him, Wherefore do ye keep in captivity the noble childe? it were more alms to let him go, and to beat you. Shee would fain have spied me in desire of sin, and I knew nothing of this. He said again to Memphitica, It is not honest among the Egyptians, to take away another mans goods before he shew him of it. He said that of the Merchant, and of me, when I should be imprisoned. After that, xxiiii. daies, the Ismaelites came, and they hearing that Jacob my father was heavy for me, said unto me, Wherefore is it that thou saidst thou wast a bondman, and now we know that thou art the son of a great man in the land of Canaan, & thy father sorroweth for thee in sackcloth. Then I would fain have wept, yet I refrained my self for shaming of my brethren, and said, I know it not, for I am a bondman. Then

A token of mercy, if it were not for an ill end.

Note a flattering woman.

A good nature.

they took counſel amongſt themſelues, whether or to whom they might ſell me, leſt I ſhould be found in their hands, for they feared Jacob leſt he ſhould be reuenged of them: for they had heard that he was mighty both to God and man. Then ſaid the Merchant to them, Redéem him now from the iudgement of Putiphar: they hearing this, went and asked for me, ſaying: that they had bought me for mony, & he delibered me. Memphitica ſpake unto her husband to buy me, for ſhe ſaid, I hear ſay they would ſell him. And they ſent an Eunuch to the Iſmaelites, & deſired to buy me, & when he could not bargain with them, he returned & ſhewed his Lady that they asked a great price for the child: ſhe ſent again another Eunuch, ſaying; Although they aſk two beſaunces of gold, ſée that thou ſpare not for mony, but buy the child & bring him to me. He paid 80 golden Crowns for me, and ſaid to his Lady that he paid 100, and I perceiuing this, held my peace, leſt the Eunuch ſhould haue béen ſearched. Behold my Sons what I haue ſuſtained, loue one of you another, & with continuance, caſt out from among you deceitful minds, for God delighteth

Thus the righteous be bought and ſold.

lighteth in the concord of brethren, & hath pleasure also in the love and choice of a proved heart. For when my brothers came out of Egypt, and knew me, I gave them their money, and never gave reproach unto them, but comforted them, & after the death of Jacob I loved them more abundantly, and all that ever he commanded me I did very gladly, and they marvelled because I suffered not them to be troubled for a small cause, for all that was in my power I gave them. Their children were reputed to me as mine own, & mine own children as their servants. Their life was my life, and their sorrow was my sorrow, and all their infirmity or disease was mine, my land was their land, my counsel was the counsel of them, and I never exalted my self above them in pride for mine own worldly glory, but was amongst them as one of the least. Therefore my sons, if ye walk in the commandments of the Lord, the Lord shall exalt you & bless you in riches perpetual. And if any man will do evil to you, with meekness love & pray for him, and God shall deliver you from all evil. For behold and see, that for my long sufferance the Daughter of

Concord between brethren pleaseth God.

Josephs mercifull heart declared.

A promise for them that pray for their enemies.

God provideth for his Elect.

my Lord was given me to wife, and there was given to me with her an hundred talents of Gold, for God made them to serve me, & gave me beauty that I should be as a flower above them that were fair in Israel, and he kept me unto mine age both in strength and beauty, because I was like to Jacob in all things. And what dreams I have seen, my children now hear. There were xii. Harts feeding, and mine were divided abroad in the earth; also I saw how that of Juda was a Virgin born, having a white silken robe, and of her came forth an immaculate Lamb: And on the left hand of the said Lamb, was as it were a Lyon, and all Beasts made against him, and the Lamb overcame them, and trod them under his feet, and in him joyed the Angels, the men, & all the earth. These things shall come to pass in their time, that is to say, in the latter dayes. Therefore my sons, keep the commandment of the Lord, and honour Juda and Levi. For of them, to you shall spring the Lamb of God, which by his grace shall preserve all Gentiles and Israel. The Kingdom of him is a Kingdom eternal, which shall never pass. For my

Josephs dream.

Christ prophecied.

my Kingdom shall be ended in you, as the keeping of an Orchard, for after the harvest it shall appear no more. I know right well that after my death the Egyptians shall trouble you: but God shall revenge you, and bring you to the promised land, which he sware to Abraham, Isaac, and Jacob. But carry my bones with you: for in so doing, the Lord shal be in the light with you against the Egyptians, and Belial shall be in darkness with the Egyptians. Also carry with you your Mother Zilpha, and nigh unto the valley, near unto Rachel bury her. When he had said these words, he stretched forth his feet, and slept the sleep of all the World. Then they imbalmed him with spices, putting him in a Chest in Egypt, after he had lived 110 years, who saw Ephraims children unto the third generation. For unto Machir the son of Manasses, were children born on Josephs knees. After this all they of Israel bewailed him, and all the Egyptians with a great mourning. For he had compassion of Egypt as of his own proper members, and assisted them both with his labour and counsel, and did them good at all times and seasons.

The

The Teſtament of BENIAMIN, made to his children at his death, concerning a clean mind.

Lo what true faithful love doth mean
all you that Lovers be:
It is in heart, and not in luſt,
as here you plainly ſee.

The Testament of *Benjamin*,

THE Copy of Benjamins words, which hee uttered to his Children, being of the age of an hundred and twenty years. He kissed them, and said: As Isaac was born in the hundredth year of Abraham, so was I in the hundredth year of Jacob: and because Rachel died at my birth, I sucked her Bond-woman Bilha. For after that Rachel had born Joseph, she was barren twelve years. And when she had prayed to the Lord in those twelve years, shee conceived and bare me: for my father loved Rachel exceedingly, and wished to see two Sons by her, and therefore I was called Benjamin, that is to say, the son of my dates, or the son of my sorrow, because my Mother died in the birth of mee. When I came first into Egypt, and that my brother Joseph knew me, he said to me: What said they to my Father, when they had sold mee? I answered, They stained thy Coat with blood, and bringing it to him, said: See if this be thy Sons coat or no? And my Brother also said unto me: Truly when the Isma-

Benjamin what it signifieth.

Josephs distress revenged by God.

Ismaelites took me, one of them stripping me out of my coat, gave me a thin shirt to put on, and lashing me with a whip, bade me run. And as he went aside to hide my garment, a Lion met him, and slew him, and his partners being afraid, sold me to their fellows; you therefore my children, love the God of heaven, and obey his commandments, following that good and holy man Joseph, and let your mind bee set upon goodness, as you know that mine hath been. Hee that hath a good mind, looketh rightly upon all things. Fear God, and love your neighbours, & then although the spirit of Belial tempt you to all naughtiness to trouble you, yet shall it not get the uppermost hand of you, no more than it did of my brother Joseph. How many folk would have killed him, and yet God still defended him? For he that feareth God, and loveth his neighbour, cannot be wounded of the fiery spirit Belial, and he that is shielded with the fear of the Lord, is safe from harm both of man and beast, and cannot be overcõe, because he is helped by the love of God which he hath towards his neighbour: for Joseph besought our father Jacob to pray for

Temptation shal not overcome them that fear the Lord.

for my brethren to the Lord, that he would not lay unto their charges, the mischief that they had devised against him. Whereat Jacob cried out, O son Joseph, thou hast overcome my heart. And therewithall imbracing him, he kissed him two hours together, and said, In thee shall the Prophecy of heaven be resembled to the full, concerning the Lamb of God, and Saviour of the world, that the unspotted shall be delivered for the wicked doers, and he that is without sin, shall dye for sinners in the blood of his testament, to the salvation both of the Gentiles and of Israel, and he shall dash Belial and all his servants. My children look upon the end of that good man, and follow his mercifulness with a good minde, that you also may have a Crown of glory upon your heads. A good man hath not a dark eye, for he is merciful and pitiful to all men, yea though they be sinners, and have devised mischief against him; and he that doth good, overcometh evil, 1 By the defence of goodness, and loveth 2 The righteous as his own soul. If another 3 man be honoured, he envieth it not: if a man be inriched, it grieveth him not:

Joseph a right figure of Jesus Christ.

A good man,

1 Overcometh evil.

2 Loveth the righteous.

3 Envieth not.

If

4 Praiseth the valiant
5 Defendeth him that feareth God.
6 Admonisheth the sinner.
7 Pitieth the poor.
The example of a godly man converteth sinners.

If a man be strong, 4 or valiant, he praiseth him, and believing him also to be chaste; he defendeth 5 him that hath the fear of God. He worketh together with him that loveth God; and if a man forsake the 6 Almighty, he warneth him to return again. Whosoever hath the grace of the good Spirit, him doth he love as his own life. He 7 pitieth the poor, succoureth the weak, and praiseth and honoureth God. My children, if ye have a good mind, evil men shall stand in awe of you, and unthrifts shall for very shame be converted to goodness. So that covetous men shall not only depart from their niggardliness, but also give of their abundance to the needy. If ye be good doers, both unclean spirits shall flee from you, and shrewd beasts shall shun for fear of you. For where the regard of good works is in the minde, there darkness flyeth away. For if he do wrong to any holy man, he is sorry for it: And if a holy man receive wrong, he pitieth the doer, and putteth it up with silence. And if any man betray a righteous soul, and the righteous pray for his betraper, the betraper is not a little disgraced, and the Righteous becom-

becometh much more notable afterward, as did my brother Joseph. The guilefull spirit of Belial hath no power over a good mans minde, for the Angel of peace guideth his soul. He looketh not affectionately upon corruptible things, ne raketh together riches in the desire of voluptuousnes. He is not deligoted with pleasures. He griebeth not his neighbour, he stuffeth not himself with meat, neither wandreth he in the pride of his eyes, for the Lord is his portion. He taketh no glory for giving good counsel; he passeth not how men dishonour him, neither can he skill in any frandor guile, untruth, strife, or slanderousnes, for the Lord dwelleth in him, and inlightneth his mind, and he rejoyceth before all men in a good time. A good minde hath not two tongues, one to bless with, and another to curse with; one to slander with, and another to honour with; one of sorrow, and another of joy; one of quietnes, and another of trouble; one of dissimulation, and another of truth; one of poberty, and another of riches; but it hath one only disposition, pure, and uncorrupt towards all. It hath no double sight, nor double hearing,

The properties of a righteous man.

ing. For in all things that he doth, speaketh, or seeth, he knoweth that the Lord beholdeth his heart, & therefore he cleanseth his mind; that he may not be found faulty before God and man. But all the works of Belial are double, and utterly void of simplicity; wherefore my children, shun the naughtiness of Belial: for at the first he delighteth those that obey him, but in the end he is a sword, and the father of seven mischiefs. For when the mind hath once conceived by Belial, it bringeth forth, first, envy, secondly, desperateness, thirdly, sorrow, fourthly, bondage, fifthly, neediness, sixthly, troublesomness, & seventhly, desolation: and for that cause was Cain tormented with seven punishments by God, for in 7 years together, God brought every year a new plague upon Cain. Two hundred years he suffered, and in the nine hundred th year, the earth was made desolate with the Flood for his righteous brother Abels sake. In seven hundred years is Cain judged, and Lamech in seventy times seven: for they that are like Cain in spightfulness, & hatred towards their brethren, shall be punished with the same punishment for ever,

Disobedience the father of seven mischiefs.
1 Envy.
2 Desperation.
3 Sorrow.
4 Bondage
5 Neediness.
6 Trouble.
7 Desolation.
An example of *Cain*

ther, as he was. You therefore my children, eschew malice, envy, and hatred towards your brethren, and cleave to goodness and lowlingness. He that hath a mind clean in love, looketh not upon a woman in way of lechery. For he hath no defiling in his heart, because the spirit of the Lord resteth in him. For as the Sun is not defiled by shining upon a puddle or dunghil, but doth rather dry up, and drive away the stink: even so a pure mind striveth against the uncleanness of the earth, and overcommeth it, but is not defiled it self. And I perceive by the sayings of the righteous Enoch, that there shall be evil deeds among you. For you shall defile your selves with the fornication of Sodom, and perish all save a few, & multiply inordinate lusts in Women, and the reign of the Lord shall not be among you, for he shall take it away suddenly. Nevertheless the Lords Temple shall be made in our portion, and it shall be glorious among you. For the Lord himself shall take the Kingdom upon him, & the twelve Tribes shal be gathered together there and all Nations shall resort thither, until the most High send his salvation

An apt similitude to a mind resisting sins.

A prophecy of the nativity of Christ.

in the visitation of his onely begotten. And he shall enter into the first Temple, and there the Lord shall suffer wrong, and be despised, and be lifted up unto a piece of timber. And ꝑ veil of the Temple shall be rent asunder, and the Spirit of the Lord shall come down upon the Gentiles, poured out as fire: & rising up from the grave, hée shall ascend from earth to heaven. Hée shall remember how base hée hath been upon earth, and how glorious he is in heaven. When Joseph was in Egypt, I longed to sée his person, and the form of his countenance; and through the prayers of my father Jacob, I saw him awake in the day of his full and perfect shape. Now therefore my children, know you that I shall die. Wherefore deal every of you truly and rightfully with his neighbour, work ye justly and faithfully, and kéep ye the law and commandement of the Lord: for that do I teach you instead of all Inheritance: And give you the same to your children for an everlasting possession. For so did Abraham, Isaac, and Jacob, they gave us all these things for an Inheritance, saying: Kéep the Lords commandements

Of his passion.

Matth. 27.

Of the coming of the holy Spirit.

Of his ascension.

till

till he reveal his saving health unto all Nations. Then shall ye see Enoch, Noe, Sem, Abraham, Isaac, and Jacob, rising at his right hand with joyfulness. Then shall we rise also every of us to his own Scepter, worshipping the King of heaven, which appeared on earth in the base shape of man. As many as beleeve in him, shall rejoice with him at that time. And all these shall rise again to glory, and the residue unto shame. And the Lord shall first of all judge Israel for the unrighteousness committed against him, because they beleeved not in God that came in the flesh to deliver. Then shall he judge all Nations, as many as beleeved not in him when he appeared upon earth, and he shall reprove Israel among the chosen of the Gentiles, as he reproved Esau in the Midianites, that seduced his brethren by fornication and Idolatry, who were estranged from God, and fell away from the inheritance of the children, because they feared not God. But if you walk in holiness before the Lord, ye shall dwell in hope again in me. And all Israel shall be gathered to the Lord, and I shall no

A prophecy of the last comming of Christ. The resurrection & judgement described.

more be called a rabening Wolf, for your Robberies sakes, but I shall be called the Lords Workman, which giveth food unto such as do good. And in my seed shall be raised up the Beloved of the Lord, whose voice shall be heard upon the earth, and he shall give new knowledge, and enlighten all Nations with the light of understanding, and shal come up to save Israel. He shall take from them as a Wolf, and give to the Synagogue of the Gentiles, and continue in the Synagogue of the Gentiles to the worlds end. He shall be among their Princes as musical melody in the mouths of all men, and his doings and sayings shall be written in holy books. He shall be the Lords Dearling for evermore. And as concerning him my father Jacob taught me, saying: He shall amend the defaults of thy Tribe. And when he had ended these sayings, he commanded his children to carry his bones out of Egypt, and to bury them in Hebron by his fathers. So Benjamin died an hundred five and twenty years old, in a good age, & they put him in a Coffin, and in the fourscore and eleventh year

A prophecy of the nativity of Christ.

Christ described.

Christ wipeth away our sins.

pear before the departure of the Israelites out of Egypt, they and their brethren conveyed their fathers bones privily again into the Land of Canaan, and buried him in Hebron, at the feet of his fathers, and returned again out of the Land of Canaan, and dwelt in Egypt, till the day of their departure thence all together.

FINIS.

How these Testaments of the twelve Patriarchs were first found, and by whose means they were translated out of Greek *into* Latine.

THese Testaments were hidden and concealed a long time, so as the Teachers and the ancient Interpreters could not find them. Which thing happened through the spightfulness of the Jews, who by reason of the most evident, manifest, and often Prophecies of Christ, that are written in them, did hide them a long while. At length the *Greeks* being very narrow searchers out of ancient writings, sought these Testaments warily, and got them more warily, and translated them faithfully out of *Hebrew* into *Greek*. Nevertheless this writing continued yet still unknown, because there was not any man to be found that was skilfull both in the *Greek* and *Latine*, nor

any

any Interpreter that might procure the translation of this noble work, untill the time of *Robert* the second, surnamed *Grostbead*, Bishop of *Lincoln*, who sent diligent searchers as far as *Greece*, to fetch him a Copy of the said writing, without respect of their charges, which he bare most liberally. Therefore, to continue the memories of those most lightsome Prophecies, to the strengthening of the Christian faith, that reverend Bishop did in the year of our Lord, 1242. translate them painfully and faithfully, word for word out of *Greek* into *Latine*, (in which two tongues he was counted very skilful) by the help of M. *Nicholas Greek*, Parson of the Church of *Datchet*, and Chaplain to the Abbot of St. *Albons*, to the intent that by that means the evident Prophecies, which shine more bright than the day light, might the more gloriously come abroad, to the greater confusion of the Jews, and of all Hereticks, and enemies of the Church of Christ, to whom be praise and glory for ever. Amen.

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